



Budget No. 4

"BUNKER HILL"

CONTEST,

A. D. 1826.

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“BUNKER HILL”
CONTEST,

A. D. 1826.

BETWEEN THE “HOLY ALLIANCE” FOR
 THE ESTABLISHMENT OF HIERARCHY, AND EC-
 CLESIASITCAL DOMINATION OVER THE HUMAN MIND,

ON THE ONE SIDE ;

AND THE ASSERTERS OF FREE INQUIRY, BIBLE RELIGION,
 CHRISTIAN FREEDOM AND CIVIL LIBERTY
 ON THE OTHER.

THE

REV. CHARLES FINNEY,

“HOME MISSIONARY,” AND HIGH PRIEST OF THE
 EXPEDITIONS OF THE ALLIANCE IN THE
 INTERIOR OF NEW-YORK; HEAD
 QUARTERS, COUNTY OF
 ONEIDA.



BY EPHRAIM PERKINS.

A Layman of Trenton.



“Truth needs not the defence of human creeds, or the aid of civil power,
 Falsehood cannot maintain herself without them.”



UTICA,

PRINTED FOR THE AUTHOR.

1826,

NORTHERN DISTRICT OF }
NEW-YORK, } To wit :



BE IT REMEMBERED, That on the third day of November, in the fifty first year of the Independence of the United States of America, A. D. 1826, Ephraim Perkins, of said District, hath deposited in this Office the title of a Book, the right whereof he claims as Author, in the words following, to wit:

"A "Bunker hill" Contest, A. D. 1826, between the "holy alliance" for the establishment of hierarchy, and ecclesiastical domination over the human mind, on the one side: and the asserters of free inquiry, Bible religion, Christian freedom, and civil liberty, on the other. The Rev. Charles Finney, "home missionary," and high priest of the expeditions of the alliance in the interior of the State of New-York. Head quarters, county of Oneida. By Ephraim Perkins, a Layman of Trenton. "Truth needs not the defence of human creeds, or the aid of civil power; Falsehood cannot maintain herself without them."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of Designing, Engraving, and Etching historical and other prints."

R. R. LANSING,

Clerk of the Northern District of New-York.

TO THE READER.

THE following pages will probably be read with astonishment, if not incredulity, as to the reality of many of the facts and scenes which they disclose. The history of our country, it is believed, furnishes no parallel to the *violence* and *outrage*, which have been displayed in Trenton and the region round about us, in the desperate effort that has been made for several months past, in order to render Calvinism *dominant*, to give ascendancy to the Presbyterian order, and to put to silence the asserters of *free inquiry*, and *Christian freedom*. If the following statements prove to be a fair and impartial representation of the events and occurrences which have transpired, it will not be denied or questioned by any candid and enlightened mind, that an exposure of the improper measures and designs adopted and intended, ought, in the present case, and under existing circumstances to be made; and the writer regrets only, that one better qualified than himself, who has been devoted through life to no other pursuit than that of a Farmer, has not undertaken the painful task. In this labour, he has yielded to the dictates of conscience and the mandate of truth; and relies upon truth and facts only for the success of his undertaking.

Is he told that a "mantle of charity should cover a multitude of sins," and that it is not the part of a Christian to expose the faults of our Christian brethren of any denomination to the world, whereby infidelity may exult in the wounds Christ has received in the house of his professed friends. I trust that it will be noticed that he studiously avoids mentioning any thing that may not be considered the effect of what our opponents would have us believe, was produced by special operations of the spirit of God; and necessarily resulting from a belief in the doctrines they hold in opposition to ours, which they denounce as damnable heresies, and for the belief of which they deny us the Christian name, and hold us up to the public as objects of horror and detestation. However destitute they may think anti-calvinists of vital piety and religion, surely it is madness and presumption in them, to treat us as though they thought we were destitute of rational sensibility.

It is not to be understood that the writer has been a personal witness to many of the expressions hereafter stated; but he believes them to be substantially true, and professes to know the evidence on which they can be supported. Should any one presume to deny a statement prejudicial to the reputation of an individual or a sect of Christians, he here holds himself in cheerful readiness to go into a full investigation of the evidence in the case, and to do ample justice both to the complainant and himself, by tendering the result of the investigation for publication in the Western Recorder, which is a religious weekly paper at Utica, and whose columns ought to be open to the voice of truth, especially in matters of fact that concern the late revival. I propose this paper in particular, because it is

in favour of the revival, and it is published under the patronage and for the benefit of "the Western Education Society," of which his Excellency, the Governor is President. This proposal is on the express condition, that the pledge of the editor of the Western Recorder shall be obtained by the complaining party, that the evidence in the case and the result of the investigation shall appear in its columns. And that the writer may be able to do ample justice in this case, he will secure the copy-right of this publication, so that, should a second edition be called for, any statements, which prove upon investigation to be incorrect, may be erased, and a suitable apology be made.

It was not the design of the writer to draw into controversy the peculiar doctrines or principles of Unitarians, as distinguished from many other sects of Christians, or to attempt the work of proselyting to the faith which in all sincerity he holds himself. It is in defence of the great and general principles of freedom of conscience, civil and religious liberty, and the common decencies and charities which bind together and uphold civilized society, that he has ventured to appeal to an enlightened community. If the tenets or characters of Unitarians are brought forward more prominently than those of many other denominations, it is because the outrages perpetrated against their principles as Christians and their feelings as men have been more gross, pointed and unprovoked than against any other denomination, or have fallen more within the range of the writer's observation—although the same sort of arrows are now beginning to be directed against Episcopalians, from the same quarter. The cause is the common cause of all, the principles advocated are the great principles of the reformation—the rights of private judgment—and free inquiry, whether in opposition to a *Papal* or *Presbyterian* hierarchy is of little practical moment.

Although I am no believer in the doctrine of total depravity of human nature, yet the history of man from the story of Joseph's brethren selling him to be a slave in Egypt, the story of good old Eli and his children, the story of David and Nathan the prophet, the story of John Calvin burning Servetus at the stake for non-conformity in religious opinions; and, to add no more, the story of the Trenton "revival" all testify, that even parental and fraternal tears, entreaties, expostulations and exhortations in the calm dignity of truth, will sometimes prove ineffectual.

Thus, the writer has endeavoured, to the best of his abilities, to speak to a numerous Presbyterian Clergy in Trenton six months ago in a Layman's letter, (see page 80.) which has only caused them to "turn again and rend us." The wise man said there were occasions on which a "whip," a "bridle" and a "rod" must be applied. The Prophets and the Saviour had occasion to speak to men in the most pungent parables. I must speak "in words that burn, and thoughts that breathe." It is time that the rights of man to free inquiry, private judgment, and Christian freedom, were respected! Am I not justified in speaking in Bunker Hill parables?

THE AUTHOR.

BUNKER HILL CONTEST, &c.

THE extraordinary manner, in which it pleases our Presbyterian brethren to notice Unitarians in their prayers and in their public discourses, is entitled to more or less of our consideration. That they should feel a deep and lively solicitude for the spiritual welfare of Unitarians, and all other classes of Christians, who do not hold that sin is total physical depravity; comes on all mankind since the fall by imputation, proxy and election of God; and that salvation from his consequent wrath and curse comes on only a part, and that by proxy, election and the special grace of God (in which man can have no agency) is commendable, is praiseworthy. On our part, we are free to acknowledge, that Unitarians hold sentiments widely different from these. It might be expected of those, who can imagine themselves the subjects of God's election, special grace unto salvation, and who are thereby prepared to sit down in the kingdom of Heaven with the blessed, that their compassionate feelings would lead them to treat their erring and misguided neighbours with great tenderness, humanity, sympathy and kindness, and endeavour to persuade them to their own views of truth and duty, by a meek, humble and pious example, by reason, argument, and the Scriptures. To what extent they have done so, and, moreover, to exhibit to the public the conduct and movements of Presbyterians and Unitarians in relation to "Revivals" and to each other, is the object of this pamphlet.

The public are generally aware, that a short time preceding, and since the commencement of the present year 1826, there has been a most extraordinary "Revival" or religious excitement in the county of Oneida. It is also well known that "Revivals" of this kind are commonly among those classes of Christians who hold, that the *five* points of Calvin form the principal features of the Christian religion. In any "Revival" which has religion for its object, or the reconciliation of man to God by that love and obedience enjoined in the Gospel, Unitarians would not be the last to engage.

But in this "Revival" they have not been active, because they think the manifest object of it is, to give direction to God, and to reconcile God to man; whereas, it should be the very reverse. In *these* "Revivals" we see little of the peaceable fruits of righteousness, but much arrogance, indignity and irreverence towards God, in prescribing to him the course, the time, and the manner, in which they would have him convert their neighbours to their particular faith; the purport of which seems to be "not thy will but *mine* be done." Their language is, "smite them this night"—"shake them"—"shake them off their seats"—"shake them over hell"—"take off the blanket and show them hell, and hold them over it"—"God, go home with sinners."—I have no doubt many of them think they see the Lord in the strong wind, rending the mountains and breaking in pieces the rocks, "in the earthquake, and in the fire."

But we see no appearances which authorise *us* to believe, that they have "seen the Lord in the still small voice" that has caused them to "wrap their face in a mantle." My soul! look back on the history of the church and read the absurdities, the monstrous frauds, and unaccountable chimeras, that have been palmed upon it and upon mankind, in every age and country, through the weakness and credulity of the human mind, by ignorance, fanaticism, and a belief in mysteries, and by yielding implicit faith to human creeds.

Read also the appalling effects of the unhallowed union of church and state, and stand fast in the cause of that liberty wherewith Christ has made us free, posi-

tively commanding, "judge not;" "let no man judge you." It is well observed by a writer, "let the mind be unfettered and at liberty to pursue its inquiries fearlessly and without reproach, and we ask no more. It is not the truth, but error, which needs the defences of human creeds. Falsehood cannot maintain herself without them.

Truth would send her votary abroad through the widest range of investigation, not confining her heavenward flight to the drear and barren paths, which human authority had prescribed. Falsehood would teach him that "his father's worshipped in this mountain," and that he could no where else offer an acceptable sacrifice." Thousands can be found, who are willing to accept salvation by election by proxy, by special grace made sure to them by the *fifth* point of Calvinism, and who thereby obtain a virtual act of absolution from all that relates to practical holiness, who yet could not endure the thought of resting their hopes of salvation on the mercy of God as proclaimed by Christ, in a life of active obedience to the precepts of the Gospel, such as feeding the hungry, clothing the naked, visiting the widow and fatherless in their affliction, &c. &c.

In *these* "Revivals" Unitarians and other anti-Calvinists are taxed constantly, publickly and vehemently, with coldness, indifference and opposition to the interests of Christianity. They are called "Deists in disguise"—"enemies of the Gospel"—"vipers"—"devils"—and by as many other epithets of reproach as ingenuity and sectarian hatred can invent. Moderate Calvinists themselves, are denounced as being "mere nominal Christians."

As a reason for our conduct in relation to *these* "Revivals, we offer the following illustration from the Unitarian Miscellany.

UNITARIAN AND ORTHODOX ZEAL COMPARED.

"Because we do not compass sea and land to gain a proselyte; because we do not call religious meetings and conferences every day in the week; because we do not

travel from house to house, and from village to village, proclaiming our peculiar opinions; because we do not sound alarms and utter lamentations, and sow discord, and form cent societies; because we do not do all this, and much more that is like it; we are called lukewarm and indifferent, and regardless of the triumph of what we believe to be the truth.

The orthodox tell us, that our religion must be cold and lifeless, or we should not be so cold and lifeless ourselves. And they who rank themselves on neither side, say, that whatever may be the respective merits of our doctrines, our opponents have certainly the advantage of us in zeal.

We have even heard many of our associates and fellow-believers express the opinion that we might profitably borrow from our adversaries, if nothing else, yet some of that warmth and interest and devotedness, in which we are so deficient ourselves. They have mourned over what they also have termed indifference, and have almost desponded of a cause, which they thought so languidly supported.

For ourselves, we have no such fears, and are disposed to make no such complaints. We think that the state of feeling among us is very well as it is, and would not wish that it should be remarkably otherwise.

In defence of this opinion, we would ask, what is the cause of that practical difference between ourselves and the orthodox, which is thought to redound so much to their praise, and to our own discredit. It can certainly be no other than a difference in our religious belief. And the difference consists in this important particular; that while they believe every convert to their peculiar faith to be a soul rescued from eternal perdition, it is our belief, on the contrary, that the sincere, the virtuous, and the pious, of all denominations will be equally the partakers of eternal bliss. It is our opinion, that the salvation of our neighbour depends more on his own labours, than it does on ours, and more, much more, on his actions than on his creed. With St. John we believe, that, "he that doeth righteousness is righteous;" and with St. Peter, that, "in every nation,

he that feareth God and worketh righteousness, is accepted with Him." The orthodox do not seem to be of the same sentiments. They appear to be animated with a conviction, that no one is safe, till he has come into their enclosure.

Now, this being the difference of opinion, where is the wonder that there should be a corresponding difference in practice and feeling! What is termed indifference in us, flows as naturally and necessarily from our views of the relations between man and his Maker, as what we should be disposed to call the overstrained zeal and anxiety of the orthodox, proceed from their ideas of the same relations. In changing our conduct, we should act inconsistently with our principles; and so would they. We have as good reason for our moderation, as they have for their excitement. We do not pursue so warmly the peculiar interests of our party, because we do not believe that the interests of our party are exclusively the interests of religion. We do not so bitterly lament the loss of a member from our communion, because we do not believe, that while he holds fast his integrity, he can possibly be lost to God and Heaven. In fine, to accumulate no more instances, we do not, on any similar occasions, manifest extraordinary emotions, or employ extraordinary exertions, simply because our opinions forbid and prevent them. It is one of our doctrines, that doctrines are principally to be valued as they influence the heart and conduct. As long as we hold this doctrine, we cannot display the same kind of zeal that our opponents do. We cannot, on this subject, think one way, and feel and act another. If we give up our practice, we must also give up our principles. For our own parts, we do not feel inclined to do either.

Do we not, then, set any value on our distinguishing and characteristic opinions? Do we not feel an interest in maintaining and propagating our peculiar doctrines? We do indeed. We value them as we value truth. We feel that interest in their success, which we feel in the success of liberal sentiments, and enlightened views, worthy of rational beings and honourable

to God. We hope that they will prevail, as we hope that pure and undefiled religion will prevail; and that they will fill the earth, as the waters cover the sea. But these feelings and these hopes are not of a nature to inspire a blind enthusiasm. They are too highly allied not to disdain a connexion with the selfishness and narrowness of party zeal. They are too holy to be the slaves of ambitious passion, and too charitable to be the ministers of spiritual pride. We believe that our doctrinal tenets are correct, and scriptural, and purifying, and consoling, and ennobling; and it is because we believe so, that we would employ no means to advance them, but such as are consistent with the dignity and divinity of their character. Though we would not deny, that in every form of Christianity, there must exist good influences, we yet undoubtingly affirm, that in our own they do especially abound; and that our own, because it is the purest and most primitive, is the best adapted of any to affect the hearts, to inform the understandings, to improve the morals, and to amend the condition of the children of men; and it is from this very conviction, that we are prompted to address all that is generous and honourable in men, their good affections, their reason, and their judgement, rather than their superstition, their prejudice, and their fears. There is every thing in our cause to inspire our efforts to advance it, for it is the cause of religion, of Christianity, and Heaven, and mankind; but we are determined that those efforts shall not disgrace so noble a cause. We wish to persuade and to convince. Our opinions are founded on the firm basis of the Scriptures, and the eternal dictates of reason. The exertions made to publish them, if we mean that they should bear them an appropriate resemblance, must be made in the peaceful spirit of Christianity, and with the calm dignity of truth.

It would be presumption in us, and a vain arrogance to assert that we had used all the efforts which our cause demanded; or that those which we had used were entirely free from unworthy leaven. But considering the natural imperfections of human motives, and human actions, we are very well satisfied. If it is asked, where

are the effects of our efforts, where are the fruits of our labours? we answer, every where! They are in the spirit of inquiry which has gone out to the ends of the earth; they are in the gradual surrendering of foolish and stubborn prejudices, and in the death-decline of superstition and bigotry; they are in the march of improvement, and the victories of reason and common sense; they are in the signs of the times, the temper of the age, the workings of society and the mind of man. Look, in our own country, at the doctrinal and practical works which are constantly issuing from an unshackled press; look at the men of sense and education who have embraced our opinions; look at the churches of our faith which, within a few years, have been planted, and are flourishing, from the frontier town of Maine, to the capitol of South Carolina, and the villages of the west. In all this it is, that the exertions of Unitarians have, in a greater or less degree, been engaged; though subordinately to the mighty force of truth, and the ruling providence of God.

Our opponents themselves see, and confess it—confess it by their alarms and their operations. They have sounded the trumpet and manned the walls. They cry out that the true faith is in danger, and that many desert the old ways, and that we leave no method untried to recommend and establish our belief. Wherefore is this inconsistency? What is the cause or reason of these contradictory statements? Why is it that we are charged, in one breath, with disgraceful supineness, and in the next, with Argus-eyed activity? The solution is this. *We are making exertions*, though not such as our opponents make. *We are zealous and active*, though not according to their activity and zeal. *We are not indifferent* to the progress of our opinions; though we certainly are but very little inclined to consign those who disagree with us to the blackness of darkness forever, or to preach the religion of Christ in a passion. We resolutely oppose error, because error is dangerous and hurtful, and we enforce what we receive as the simple and sublime doctrines of the Bible, because we believe

them to be the best to live and to die by;—but to love and obey God, and to keep his commandments, we cannot help thinking is even better than to be a Unitarian.

We *are* making exertions. By argument and Scripture, and, as we devoutly hope, by our lives and conversation, we enforce our religious sentiments and opinions. The voice of truth has spoken. It has spoken—and, especially in our own favoured land, where inquiry and discussion are as free and unfettered as the wind which sweeps over our solitudes, it will not speak in vain.”

The following extracts from the writings and sermons of Ministers and Professors of the highest standing in the orthodox churches and colleges (and of the same species of extracts many more might be adduced) will show, that a desperate and simultaneous effort of the orthodox was deemed necessary to sustain the reputed orthodox faith. I shall also show, that, since that period, corresponding efforts have been made (or rather attempted) not only to *sustain* the orthodox faith, but to render it *dominant*, and to place it under the *exclusive* patronage of government, and *that* through the agency of tracts and the National tract society, education societies, and in the multiplication of theological seminaries and ministers. In one of their tracts, or circulars, we are presented with the avowed anticipation of having “a National Creed,” an “Established Order,” and with the sentiment, that “*that* they may be considered orthodox which has the most adherents, who are made so by birth, education or accident”—“that a zealous co-operation among the most respectable religious sects in our country is tending to a consolidation,” which may eventually bring about “a conventional arrangement as to a settled form”—“that a limited, yet sufficient number of the clergy” are to have a portion of the public lands secured to them by Congress—that they may not, “as in the last war,” act in conjunction with our enemies.

The alarm, which the self-styled orthodox clergy took at the appointment of a Unitarian Chaplain to Congress

in 1820, will be recollected by most of our readers, and all, who had ears to hear, will remember the tocsin of alarm which that event caused the clergy to sound throughout the United States.

The extracts which we produce will show their subsequent alarms, their movements and designs.

The following is taken from a printed circular letter, published by the Rev. Mr. Ravenscroft, of Virginia, immediately after Congress had appointed a Unitarian for their Chaplain:

“ We are indeed fallen on evil times; and though I have, for about three years past, come to the conclusion, that the Unitarian heresy, in some of its protean shapes, was designated as the apostacy of the latter day, when many should depart from the faith, I had not anticipated the possibility that the assembled worth and wisdom of any Christian country, could have been surprised in giving it the countenance of their public approval. I did suppose that, however negligent and careless our great men might be on the subject of religion, they would at least respect the general feelings of their constituents, if they did not shudder at treading under foot the hope of their fathers, and the dying consolation of their mothers.”

He is speaking of Unitarians, and observes;

“ It is well known, that they are so loose on the subject, as to be ready to give up, or to qualify any particular tenet, which might at the time stumble a proselyte. By this artifice suggested, I doubt not, by their father the devil, they gain a double advantage, in proceeding by way of sap, and at the same time eluding detection, until, with the ignorant and unwary, it is too late.

“ In the public and critical controversies, which have been entered into with them, there is but little hope of success. One description of the learned, and that, I fear, the most numerous, is either that way disposed, or consider religion beneath their notice; while the great body of the people have neither time to follow, nor capacity to comprehend the refutation of their sophistry.

“In such a case, it appears to me to call for an united effort from all denominations of Christians; in whose joint and authorized name, a solemn application should be made to the people calling themselves Unitarians, for an explicit and open avowal of their tenets. Should the application be attended to, Christians would then know certainly on what ground to meet them, as to the divinity of Christ, the atonement and satisfaction of his death, and the doctrines therewith indissolubly connected, and not be, as at present they are, in the situation of persons beating the air, because of the evasive qualifications, to which their adversaries resort, when overborne by the weight of argument or authority. We are left, in a good measure, to assume their sentiments, while they can and do say—you mistake or misrepresent our opinions. Christians would know better, also, what correctives to apply, either for prevention or cure of the poison of this heresy.

“Should they decline or refuse to notice so reasonable and respectable a call, it would be presumptive proof (and quite satisfactory to every fair mind) of the weakness and wickedness of their cause; for ‘he that doeth truth cometh to the light’—and would, moreover, present a fair ground, on which to caution the ignorant and illiterate against doctrines which manifestly feared exposure.

“Revolving this vital subject much in my mind of late, the above plan came into my head, and though not matured, yet appears to me capable of being so; and its application of such an imposing nature as not to be safely disregarded; while it appears to me the call itself is capable of being so worded, as not to be easily, if at all, eluded, and to constrain them either to avow their sentiments openly, in the form of articles of belief, or to labour under all the odium, which such a refusal would justly call down upon them.

“It is not to be doubted, I presume, that every denomination of professing Christians, would unite in such a step. However they may be divided on minor points, on this they could not consistently hesitate. *For the*

heresy in question, strikes equally at the foundation and corner-stone of hope for man, either here or hereafter.

“That our Living Head should feel himself called upon to vindicate the insulted majesty of his throne, by temporal judgments upon our land is much to be feared. But, as He ‘seeth not as man seeth,’ in the wisdom of his providence, this may be permitted *to fire the flagging zeal of his church, and stir up the witnesses to prophecy, and the enemy to gainsay, preparatory to the final triumph of his truth, in the valley of decision.* Something is wanting to rouse the Christian world, and start them from the lees on which they are settled; and, next to persecution, a good swinging heresy is best calculated for the triumph of the truth.”

The writer, in the course of his remarks, concludes “to leave this false step of our Rulers to the constitutional remedy in the indignant frowns of an abused and insulted people, at the next election.” He also states, that, on ascertaining the fact (the election of a Unitarian Chaplain,) “he lost no time in denouncing it in his own parish, and also in Richmond, and in Petersburg, before large congregations.”

Extract from a discourse delivered before the general Assembly of the Presbyterian Church on the opening of their session at Philadelphia in 1820, by John H. Rice, D. D.

After pressing the necessity of “bringing the talents and intelligence of the gifted geniuses and learned men among them to bear on all their members and exert a continual influence on society,” he proceeds as follows:—

“But it deserves particular consideration that there is a set of men, (and they possess great facilities for carrying on their purposes) who are making vigorous efforts to give to the whole literature of the country a direction in favour of what we do conscientiously believe to be fatal error. They have the sagacity to perceive that the Americans are likely to become a great literary people; and as the tree of science is just shooting

up, it is their effort and their aim to bend it to their own purpose. Rich in their resources, fully united in their schemes and of course possessing the energy of co-operation, steady in their designs, they press forward, and hope for complete success. They expect to occupy the seats of learning, and direct the influence of literature. And now they are almost continually throwing into circulation something calculated to further their plans, to give the hue and tone to public sentiment, that they wish. The Presbyterian Church seems to be strangely indifferent to this important matter. We are either contending one with another on subordinate affairs, or are occupied with personal and private concerns, and care for none of these things.

“The vital principles of Christianity were, perhaps, never exposed to greater danger in this country than they are at present. The very circumstance that religion is becoming fashionable is one that may alarm us. We have in this country nothing to bind men to the support of sound orthodox divinity, but a feeling that this system of truth is necessary for the peace and salvation of a sinner. Socinianism is the religion exactly suited to a man, who wishes to escape the odium of infidelity, and yet maintain the pride of his understanding, and indulge his favourite inclinations. It will find friends on every side. Its acute and industrious advocates perceive where there advantage lies, and they will make the most of it. The pestilence will spread like wild-fire. At our own doors, and by our own fire-sides, we shall have to maintain the contest with this most formidable enemy of ‘the faith once delivered unto the saints.’ Considering the great extent of country and its population committed to our care, and the smallness of our numbers, it is impossible for us to render personal service every where. It is our duty, then, to embody our best thoughts and best feelings, and present them to all who can and will read, through our country; to address our fellow-citizens not merely in evanescent words, but permanent writings. By zeal, talents, and industry combined, we may thus exert a continual influence, may give to ourselves a sort of pluri-presence, that in a con-

siderable degree may compensate for the paucity of our numbers, and the limited extent of our personal exertions.

“Are these plans visionary? Why should they be thought so? Are we as a body incapable of enlightening the public mind, and giving direction to the public taste? Then certainly we ought, with increasing zeal, to follow the things whereby one may edify another. Is the situation of our country thought to be such, that schemes like these cannot be executed? The energy of Socinianism will show us the contrary. Are we so divided, so intent on local interests, and personal schemes, that we cannot be brought to co-operate with sufficient zeal and perseverance? Then our Jerusalem is, in its present condition, like the ancient city, within which were divisions and contention, while without it was beleaguered by Roman armies. I am sometimes afraid, too, that the enemy will succeed; that here the banner of Socinianism will be unfurled and waive in triumph. Had such fears been expressed in the days of Mather and Eliot, the prophet would, perhaps, have been laughed to scorn. *But look at what was once the scene of their labours, and the theatre of their triumphs. Look at the present state of the once flourishing Presbyterian churches in England! Look at Geneva!*

“It is necessary that something should be done. As far as the influence of the clergy is separated from the general literature of the country, and it falls into other hands, infidelity, in some form or other, is almost sure to prevail; it will be broad, open, unblushing Deism; or it will try to wear the garb, or assume the port and bearing of Christianity; it will be insinuating and sly; talk much of moderation, while violence is in its heart; and of liberal views, while all its feelings are sectarian; and of the pure morality of the gospel, while it is a very free liver;—and it will misname itself Unitarianism. In some form infidelity will prevail. Aware of this, we ought to go forth in all the strength with which God has endowed us, and all the zeal of which we are capable, and seize on every point which will give us any advantage in the conflict that we have to sustain.”

Extract from a Discourse, entitled, "A Plea for the Theological Seminary at Princeton, by Professor Lindsly," of the College at that place. The main object of this discourse was, to rouse up the dormant zeal of Presbyterians, to open their purses to the pecuniary wants of the Theological Institution ("established by the supreme judicature of their church,") and, after a continual strain of moving appeals, exhortations, reflection and argument, he arrives at the following climax.

"Behold the progress of heresy and infidelity under the disguise of rational Christianity. See the artifice of the great destroyer in these latter days. He has commissioned his emissaries to assume the garb and the functions of the ministers of the gospel, that they may the more effectually sap the foundation of the whole christian edifice. He has enlisted talents, and learning, and indefatigable enterprise in this work of desolation. He has taught the deistical scoffer at revelation to step a little aside from his accustomed track; and to come forward in a new shape, but with the same malignant hostility against the truth. He is now willing to be esteemed a catholic liberal christian. But he rejects the essential divinity of the Saviour; the depravity of human nature, the doctrine of the atonement, and of justification by faith.—Or, he is a christian without holding one principle of the christian religion which can distinguish it from the religion of nature. Modern Unitarianism, which is every where insinuating itself into the hearts of men naturally predisposed to its reception, because it is exactly suited to the natural character of men, is more to be dreaded than any species of infidelity ever yet avowed. It is a deadly enemy wearing the mask and name of a friend.

"To be able to meet such an enemy on equal ground, requires much care and preparation. Many of the teachers of this heresy are thoroughly skilled in scholastic theology, logic, and metaphysics; in history, antiquities, philology, and modern science; well versed in the ancient languages; bold and subtle biblical critics; prepared to take advantage of an imprudent or incautious adver-

sary; and thus to triumph over truth itself in the eyes of superficial observers when their sophistry seems to get the victory over its unskilful defender. Such wily disputants may now be met with in almost every section of our country. We must send into the field men sufficiently learned and disciplined fairly to encounter them. A good, honest, well-meaning but superficially taught person will not do. Such a man had better not put his strength or rather his weakness to the test on any such occasion. He may be useful in his place. But we must have men who are qualified to maintain the truth against every gainsayer, who can defend the faith once delivered unto the saints against the most powerful assailants. Now ministers thus qualified are not to be met with every day. They are not the production of chance. They do not grow into existence as a mere matter of course. And it is possible that, at the present time, the number would not be found to be very great of those who could successfully or reputably contend with the leading Socinians of our country. This is mortifying. But the evil admits of a remedy. Although the orthodox churches generally have been negligent, culpably negligent, in regard to the education of young ministers; so much so as to give advantage to our more wary adversaries; yet we may retrace our steps, or rather commence anew, and do our future work better.

“Foster then this precious seminary, whence we may speedily hope to see issue multitudes of ardent, vigorous, able, well-furnished youth, who shall have no reason to dread the face of any foe however fierce or crafty.”

Cayuga County, August 30, 1826.

SIR—

In compliance with the wishes which you intimated in the short conversation which we had the other day, I submit to you a brief outline of the ideas which I then suggested in relation to the operations, tendency, effect, (and I fear I may add the design) of some of those pro-

jects, which are making such rapid strides in our country, under the form of religious charities, and missionary, and evangelizing enterprises. The first rise and origin of all these is wholly within the time of your memory and mine. One of the greatest curses which has ever afflicted mankind, has been the mixture of religion, in some shape or other, with civil policy and the undue influence of ambitious ecclesiastics, over the minds of their fellow-men. From a direct participation in the affairs of the state, and from any *legal control* over the property and persons of the people by means of tythes, or other forced exactions, our clergy are happily excluded by the fundamental principles of our state and national constitutions; and there can, in this country, be no such thing as a religion of any form *established by law*—and although attempts have been made in some of the states to obtain something substantially like it by the force of legislative enactments, they have, it is believed, hitherto generally failed. In this state particularly, every attempt as yet made to call in the aid of the civil rulers to confirm ecclesiastical mandates, or to enable them by force of law to levy impositions or accumulate funds for religious purposes, has ended in discomfiture. It is probably these failures which have driven the abettors of these schemes to a different system for accomplishing their objects, a system founded ostensibly upon voluntary contribution, and depending for its success solely upon the zeal and devotion of its contributors and supporters. At first it was a small inconsiderable pebble, exciting little interest or attention, and managed by a few hands moving apparently without concert or connection. It has now become a great mountain, filling as it were the whole country, pushed forward in its course by large multitudes, perfectly organized and disciplined, under experienced leaders moving in perfect concert, to the same general tune of evangelizing the whole earth by the force of money and of missionary labours.

These grand projects were first started, or at least moulded into their present shape by *one predominating denomination*, known in the middle states as the Presby-

terian, being substantially the same as that heretofore known in New-England as the Congregational. They are still the leading and governing actors in it; but their success, with the jealousy felt by some of the minor denominations at being overrun or entrenched upon by the predominating sect, has induced the latter also to bestir themselves a little in the same way, and according to their means, to pursue a system somewhat upon the same plan. This system is the organization of numerous societies or associations, for the accomplishment of various objects, some great and some small, some domestic, and some foreign, some near at home, and some afar off—the farther and more remote the better, all of them however, requiring to be *moved by the force of money*, and sustained by large, permanent and increasing funds, deposited in banking institutions or invested in the public stocks. Besides some dozens of these societies upon a small scale, which need not be enumerated, there are, I believe, about half a dozen organized upon an extended and connected plan. The Bible society, foreign missionary society, domestic missionary society, education society, tract society, and it is believed some others, which are not recollected at this moment. Each, or most of these are governed by a great National society, with their several state, county, town and district branches depending upon, and regulated by, the orders of the great federal head, and no system of civil government can be more complete and efficient in all its operations. Let us next look at its means as to funds, and its modes and principles of operation. The amount of any of their existing funds, I have not taken the trouble correctly to ascertain, but the income of some of them, derived from interest on the funds already invested, donations, contributions, &c. is some fifty or sixty thousand dollars per annum—equal, or superior to that of some of our state governments. It may be said that all these consist of free will offerings, and who has a right to find fault with them. So undoubtedly, reasoned the English Ecclesiastics when the zeal or ambition of the pious was engaged in furnishing the rich endowments of the church monasteries which soon over-

spread the kingdom, and which the statues of mortmain were enacted to check and restrain. But what sort of a *free will* is it, by which these immense and growing funds are obtained. Many of them, to be sure, are from the death-bed bequests of pious and devotional men, and more frequently of women, some of them to large amounts. The great mass, however, are from the small, but increasing contributions, which, by the most skillful management, are squeezed out of the pockets of all ages, sexes and conditions, and mostly from the women and children of our country. Every thing is done thro' the medium of some organized society, with their miniature Presidents, Secretaries, Treasurers, and Directors, whose names and contributions are regularly reported and published in some public herald or recorder, as a further stimulus to female devotion, or childish ambition; and many a dollar is subtracted from the daily wages of the labourer by his devout family, to furnish the wardrobe of a young travelling missionary, and many a young Miss, who could hardly think of making up a shirt for her father or brothers, will pass by all her domestic duties to fit out an expedition for the Sandwich Islands,—furnishing, by the way, not a few sources of family disagreements and domestic discontent. These are some of the means for catching *the small fish*, and gathering into a great stream all the little rivulets. There are other modes of securing the large ones. The influence exercised openly or covertly by these societies or their members over the public sentiment, even in civil matters, and touching candidates for public office, begins to be well understood by many of our public men, and whenever the name of a distinguished and rising statesman, or professional man can be obtained, some official station is assigned him in these societies. The city of New-York is now fixed upon as the central point for all these great operations—it is there that they hold their anniversary proceedings in the month of May, and it is there that our public political men are getting into the habit of annually repa'ring to make a motion and a speech, to be applauded, reported and spread through the country, and carried to his credit whenever

he becomes a candidate for public office. This procedure is getting to be extremely fashionable with our prominent public men, and many a speech, intended to take effect at the hustings, it is to be feared, is made before a missionary, education, or tract society, assembled in the City Hall at New-York. One great, indeed the greatest object professed to be intended by most of these operations, is the education of young men for the ministry, and hundreds of them are every year raised and forced forward before their time in the artificial hot-beds which are prepared to receive them in various parts of the country; and the constant cry is, that the supply is still altogether inadequate for the loud demands of our destitute churches at home, and the perishing heathen in distant lands. How far this is a fact, let the following statement, from an authority which cannot be excepted to, answer:—

UNEMPLOYED MINISTERS.

Mr. Sabine, a Presbyterian minister at Boston, in a postscript to a sermon lately published, says:

“A great many unemployed ministers of the Gospel, who have been counted faithful, and put into the ministry, and have stood for years acceptable and useful, and who have lost none of their real moral character and talent, are now in this great and ancient city, [Boston] seeking a morsel of bread, by keeping *boarding houses*—*teaching schools*—*writing and editing for printers*—*delivering philosophical lectures*. Others, younger men, licentiates and candidates, are degraded at the very onset of their ministerial career, by suffering themselves to be employed as agents to collect monies, and get subscribers for mere speculations in a kind of religious traffic. In fact, this part of the country abounds with clergymen unemployed in their own proper way, and condescending to labours for which they were never designed, and to which their characters are ill adapted.”

We further learn, from a statement of Mr. Sabine, founded on the authority of the American Education

Society, that out of 527 young men which this society has patronized in ten years, only 34 are preaching the gospel, and ten only of these are settled, or ordained. What a small number in comparison to the number patronized, and the vast expenditure which has been made during these ten years. Including building, founding professorships, &c, the expenses cannot be much short of half a million."

If it be asked, what is the harm of all this, and what injurious consequences are to be apprehended from this concentration of money, means and influence in the hands of ecclesiastical men, or rather in those of one predominant sect? I answer, the same in principle that ever has, and ever will ensue, in like circumstances, and from the same causes. Pride, ambition and haughtiness on the part of the clergy, and bigotry, ignorance and intolerance on the part of their followers. Indeed, do we not all see and feel the dawning of this state of things amongst us already. Look at their splendid establishments of various kinds, at home, and their gigantic schemes starting into existence abroad, in the four quarters of the globe, the execution of which, upon the scale professed and contemplated, would require a sum probably equal to our national revenue. Consider the sums collected annually, quarterly and monthly, in various ways, with the regularity of a legal tax, and which is viewed, from the force of habit, by thousands, of as high and binding obligation as an established system of tithes. Contemplate the power which they exercise over nine tenths of the public presses of the country, which, from prudential reasons are at least awed into silence respecting their measures, even when they do not approve of them. Witness the harsh, dogmatical and censorious tone of those journals and magazines, which are under their immediate control, and published for their benefit. Hear the high, overbearing and denunciatory style of preaching and exhortation, which has of late been introduced into our pulpits, particularly in this section of our country. Mark how they en-

deavour to possess themselves of, and to regulate upon their model, all the avenues to public amusement, and even aspire to control the manner in which a free people shall evince their joy at the anniversary return of "freedom's jubilee." Put all these things together, and then say whether such a system is calculated to promote the humble personal religion of Him, "whose kingdom is not of this world." That these consequences are anticipated, or these objects and effects intended by the great body of devotees, by whose zeal and contributions this great machine is kept in motion, or even the greater part of those who have set it agoing, and who control and direct its movements, it would be uncharitable to believe, and I do not believe it. They really think, probably, that they are doing God's service, and that it is safer and better for the mass of mankind that their faith and their conscience should be put into discreet keeping, and that no better use of worldly property can be devised than to bring it into "the Lord's Treasury," as every little charity box is now christened. Just in the same manner, probably, reasoned and felt the Jewish Rabbi's, the successors of St. Peter, and the leaders of every great hierarchy that has existed from the apostolic age to the present time, and just the same sort of faith and devotion in their followers it has been, which has supplied the coffers of the Church, corrupted religion, and debased and enslaved the consciences of their followers. That these results, in the same degree, will be experienced with us, is not, indeed, to be apprehended. The established principles of our civil constitutions, and the inbred feelings of the great mass of our citizens of every rank and degree, are all averse to any system of ecclesiastical domination, and it is highly probable that the high hand with which these things are now carried, will ere long experience a serious check, and produce a sentiment of jealousy and disgust in community leading to as violent a reaction.

NOTE.—The records of all history speak in admonitory language of the uniformly aspiring spirit of ecclesiastic-

al ambition, and of the corrupting influence upon the church itself of largesses, donations and endowments *for pious uses*, even when derived from voluntary oblations, or unrecognized by the laws of the state. The following extract is from a work of undoubted authority and established reputation :

“At the irruption of the northern invaders into the Roman empire, they found the clergy already endowed with extensive possessions. Besides the spontaneous oblations upon which the ministers of the Christian church had originally subsisted, they had obtained, even under the pagan emperors, by concealment or connivance, for the Roman law did not permit a tenure of lands in mortmain, certain immoveable estates, the revenues of which were applicable to their own maintenance, and that of the poor. These indeed were precarious, and liable to confiscation in times of persecution. But it was among the first effects of the conversion of Constantine to give not only a security, but a legal sanction to the territorial acquisitions of the church. The edict of Milan, in 313, recognizes the actual estates of ecclesiastical corporations. Another, published in 321, grants to all the subjects of the empire the power of bequeathing their property to the church. His own liberality, and that of his successors, set an example which did not want imitators. Passing rapidly from a condition of distress and persecution to the summit of prosperity, the church degenerated as rapidly from her ancient purity, and forfeited the respect of future ages in the same proportion as she acquired the blind veneration of her own. Covetousness, especially, became almost a characteristic vice. Valentinian I. in 370, prohibited the clergy from receiving the bequests of women.

“The ecclesiastical hierarchy never received any territorial endowment by law, either under the Roman empire, or the kingdoms erected upon its ruins. But the voluntary munificence of princes as well as their subjects, amply supplied the place of a more universal provision. Large private estates, or, as they were termed,

patrimonies, not only within their own dioceses, but sometimes in distant countries, sustained the dignity of the principal sees, and especially that of Rome. Their wealth continually accumulated, enabled them to become the regular purchasers of landed estates, especially in the time of the crusades, when the fiefs of the nobility were constantly in the market for sale or mortgage.

“If the possessions of ecclesiastical communities had all been as fairly earned, we could find nothing in them to reprehend. But other sources of wealth were less pure: and they derived their wealth from many sources. Those who entered into a monastery, threw frequently their whole estates into the common stock: and even the children of rich parents were expected to make a donation of land on assuming the cowl. Some gave their property to the church before entering on military expeditions; gifts were made by some to take effect after their lives, and bequests by many in the terrors of dissolution. Even those legacies to charitable purposes, which the clergy could with more decency and speciousness recommend, and of which the administration was generally confided to them, were frequently applied to their own benefit. They failed not, above all, to inculcate upon the wealthy sinner, that no atonement could be so acceptable to Heaven, as liberal presents to its earthly delegates. To die without allotting a portion of worldly wealth to pious uses, was accounted almost like a suicide, or a refusal of the last sacraments; and hence intestacy passed for a sort of fraud upon the church, which she punishes by taking the administration of the deceased’s effects into her own hands. Such rapacity might seem incredible in men cut off from the pursuits of life, and the hope of posterity, if we did not behold every day the unreasonableness of avarice, and the fervour of professional attachment.”—*Hallam’s Middle Ages.*

To show the zeal and exertions of Presbyterians, I will extract a few sentences from the Rev. Mr. Ed-

wards' speech, before the National Tract Society in New-York, May 10th, 1826.

After recapitulating the truths necessary to be taught, he says, they should "be stamped in bold relief on the face of religious tracts, and extended to every city, town, village and family, by which this society is to aid in renovating a world."

In speaking of extending religious truths, he says, "and if I do not mistake, sir, there are some peculiar reasons why we, in this country, should extend them by religious tracts."

In another sentence, he says, "take the truths of the Bible, and in thoughts that breathe, and in words that burn, stamp them on the pages of religious tracts. Multiply these tracts by hundreds, and millions, and send them forth." He says, "a single individual has been known to circulate 7,000 tracts in a year."

American Tract Society. "This society acknowledges the receipt of \$3,718 27, from June 1st, to July 26th, 1826, including receipts and donations, and for tracts sold, from *eighty auxiliary societies*. The expenses of the society, for stereotyping, paper, and printing, since June 1st, have exceeded the amount of receipts."

The President of the Home Missionary Society, of Rochester, in a circular address, says:—

"The American Home Missionary Society, which we propose to aid, commends itself to your patronage, not only by the goodness of its design, but also by the economy of its plan, and the certainty of its success."

"It is true a plan has been proposed, upon which it appears practicable to diffuse the blessings of Christianity throughout the whole extent of our country and perpetuate them forever. But it must be observed, that nothing can be done upon this plan unless it be done NOW!" "After all, the success of the Home Missionary Society, chiefly depends upon its acting in union. In the hands of the present generation, it may prove the salvation of millions—in the hands of the next, it will be comparatively, and perhaps impotent." [Again.] "Fellow-citizens, are you prepared for the question? Shall your

country stand or fall? Shall your posterity be governed by the mild laws of Jesus, or shall they be dashed in pieces like a potter's vessel?" "O! seize the happy moment, a political sabbath has been proclaimed in our land."

In a circular sent out by the committee of the State Tract Society, with their request that "printers disposed to aid their designs would give it publicity;" they state "that the spirit of the society is that of genuine catholicism, opening its arms to evangelical Christians of every denomination." We know they do so in *getting funds*; but not in their *appropriations*. These must all be directed to the Presbyterian interest. By whom are these tracts to be written or approved? "Three ministers of the Gospel are to be annually chosen by the Directors of the State Tract Society, without the approbation of two of whom, no tract shall be published." [Quere. Will not a majority of these counsellors be *orthodox* of course?]

The attempt that was made through the Superintendent of Common Schools, to place by law every child in the State, who could read under the influence of the doctrines inculcated by their tracts, is not forgotten. Neither has the great management that has been displayed, "to raise up tracts from the degradation into which they had sunk" escaped our recollection. Among the means of effecting this, they say, "their tracts are covered with strong paper; their edges are trimmed; each tract is embellished with an illustrative cut." "The society, they say, is strenuously endeavouring to elevate tracts in a more important respect." "Through the medium of the State Tract Magazine, and their correspondence, they say, they continually endeavour to inculcate the sentiment, that for rational entertainment, for solid instruction, for improvement of the heart, the whole circle of literature may be challenged to produce their equal." They say, also, that "the object of the society is to keep it free from sectarianism as the Bible is."

An extract from a Pamphlet, entitled "Arrogant Pretensions of the Orthodox Clergy."

"The wise men who framed the American Constitution, well knew the truth could only be discovered, and placed on a firm basis by permitting free discussion on every subject. If an opinion be erroneous, it requires discussion, that its errors may be exposed; if it be true, it will gain adherents in proportion as it is examined. Is an opinion so manifestly wrong that every man must see it so? It can do no harm. Is it so plausible as to be likely to deceive mankind by its semblance of truth? The more need, then, of open and free discussion to expose fully the fallacy of it.

"Moreover, as the American Legislators well knew the infirmities of human nature, and that no set of men had any pretensions to infallibility, they put all opinions upon the same footing as to each other, and left truth to prevail by its own force and intrinsic evidence. In no other country is the wise toleration established by law so complete as this. But in no country whatever, is a spirit of persecution, for mere opinions, more prevalent than in the United States of America. It is a country most tolerant in theory, and most bigoted in practice. The laws control no man's opinions; they control his conduct only. They guarantee freedom of conscience, of profession, and of discussion, to every creed and form of worship; the framers of them well knowing, that the result of conflicting opinion and open discussion, can only be truth; and that no opinion deserves to be protected, which cannot protect itself.

"But the clergy of this country, I hope not of all sects, the Calvinistic clergy chiefly, are united in persecuting every man who calls in question any of their metaphysical opinions, or who hints at their views of ambition or aggrandizement. *They dare not actually stab or burn him; but they raise the out-cry of mad dog—they vilify him—they set the ignorant upon him, to abuse his person, character, and conduct.* There are honourable exceptions to this picture; but it is faithful as a representation of the body. Cowardly and cruel, their ma-

inations are private, and their enmity unforgiving. What earthly reason can a man have to dread discussion, but that his opinion will not bear it? * What makes men cruel, but their cowardice? Calvin procured Servetus to be burnt to death. Whom did Jesus Christ burn? Yet has that gloomy murderer of Geneva more zealots devoted to his intolerant creed in the United States, than in any other part of the globe. Why? because it is a fit instrument in the hands of the clergy, in proportion as it is intolerant and unintelligible. *Weak minds have a vast opinion of the knowledge of those who pretend to be familiar with truths that appear mysterious.* It is with the fetters of mystery that the priesthood binds and bends the spirit and the consciences of their ignorant hearers. The religion of the Gospel is too plain and simple for their purposes; hence their ardent efforts to establish their own mysterious creed. In what country has it been, that the priesthood as a body have not been cruel and persecuting, *dreading contradiction, hating discussion, and holding every doubter as a concealed enemy?* They are so here.

“Fellow-citizens—The Presbyterians of these States, for many years have been steadily prosecuting the following schemes, with a perseverance and devotedness worthy of a better cause.

“They are steadily aiming at a *Church Establishment*, at an alliance between church and state, so as to bring

* Want of genuine moderation towards those who differ from us in religious opinions seems to be the most unaccountable thing in the world. Any man, who has any religion at all, feels within himself stronger motives to judge right, than you can possibly suggest to him; and if he judges wrong, what is that to you? To his own Master he standeth or falleth: his wrong judgment, if it affect his own salvation, cannot affect yours! Still you will probably rejoin, there must be many truths in the Christian religion concerning which no one ought to hesitate, insomuch as without a belief in them, he cannot be reputed a Christian---reputed! by whom? * * his God, or by you? Rash expositors of points of doubtful disputation; intolerent fabricators of metaphysical creeds and incongruous systems of theology! Do you undertake to measure the extent of any man's understanding except your own; to estimate the strength and origin of his habits of thinking: to appreciate his merit or demerit in the use of the talent God has given him; so unerringly, as to pronounce that the belief of this or that doctrine is necessary to his salvation?---Preface to Theo. Tracts by R. Watson, Bishop of Landaff.

the civil power in aid of their own plans of aggrandizement.

“They are steadily aiming in their pamphlets and their preaching, to establish the religious obligation of paying TITHES of all you possess, in strong hopes of procuring this system to be established also by law. This will render them not only wealthy, but independent of their congregations, whom they consider as by duty and by right dependent upon them; assuming openly the character of God’s vicegerants, *and branding all opposition to their ambitious designs as blasphemy.* They are steadily aiming to obtain the entire control of every seminary of Education, throughout the United States; claiming the exclusive superintendence of them as a matter of right.

“They look with a jealous eye at every *scientific* discussion; prohibiting so far as they dare, all investigations that do not harmonize with their own theological creed. Their interference has been recent and violent, with respect to physiological, zoological, and geological discussions. It is difficult to induce a printer, or editor of a scientific journal, to insert an article in favour of any opinion which the clergy have pronounced heterodox. Fanaticism has completely clipped the wings of science in this country. They have organized a stupendous scheme of raising a *pecuniary* fund, to uphold their pretensions, by picking the pockets of the people under some or all of the following pretences.

“The *educating* of pious young men (as they are called) to the ministry, and hiring them, by a theological education, as slaves for life to the propagation of those tenets by which the interest and the views of these sects are best promoted. After having been thus educated, *apparently* at the expense of these sectarians, and *really* by means of the funds extracted from the folly, the indolence, or the good nature of the public, they hold themselves bound to the doctrines and interests of their preceptors, and become the standing army of the church militant. The establishment of *missionary* societies, to furnish the East Indians, the American Indians, the Australasians, and the Africans, with parsons, who

can neither speak the language of their hearers, or make themselves understood. The subscribers to these institutions, seldom or never look after the sums they subscribe, which are under the absolute control of these manufacturers or missionaries;—whose object is not missionaries, so much as men devoted to their interest, when they shall come out in favour of a church establishment and tithes.

“Societies to make *ministers of individual congregations* trustees for life of these missionary societies; and, of course, to have a voice in disposing of the sums thus elicited from the people’s pockets. What the missionaries are, and how they live when they can get the means, I hope some one will show by exhibiting the style of luxury of the Serempore missionaries.†

“*Prayer Meeting Societies*, which, by means of the weak and credulous females who attend them, furnish the priests with a sure source of influence and information over the domestic concerns of every family.

* “The following account of the manner in which the Missionaries have lived, in India, is from the pen of Harriet Newell, who was one of them, and will throw some light on this subject.

“Yesterday afternoon we left the vessel, and were conveyed in a palanquin [a palanquin, is a vehicle in which dignitaries are seated, and is carried on the shoulders of men. How does this correspond with the manner in which Christ and his missionaries travelled?] through crowds of Hindoos, to Dr. Careys. Calcutta houses, are built almost entirely of stone. They are very large and airy. Dr. Carey’s house appeared like a palace to us. He keeps a large number of Hindoo servants. We were affectionately received by the good Dr. Carey, at his mansion at Calcutta, and treated with the greatest hospitality. Imagine to yourself a large stone house, with six lofty spacious keeping and lodging rooms, with the same number of unimproved rooms below; such is the building; imagine a small bald-headed man of sixty; such is the one whose name will be remembered to the latest generation. He is now advanced to a state of honour, with \$6,000 a year. We accepted his invitation to visit the mission family at Serampore---took a boat, and at eleven o’clock the next evening, reached the happy dwelling of those friends of Emmanuel. Here peace and plenty dwell, and we almost forget that we are in a land of pagan darkness. This is the most delightful place I ever saw. Here the missionaries enjoy all the comforts of life. Servants are numerous. The mission-house consists of four large commodious buildings, Dr. Carey’s, Dr. Marshman’s, Mr. Ward’s and the common house. In the last, we were accommodated with two large spacious rooms, with every convenience we could wish. It has eight rooms on the floor, the two above mentioned, with two other lodging rooms, the dining hall, a large elegant chapel, and two large libraries. The garden is large, and much more elegant, than any I ever saw in America.”

“*Female* benevolent and missionary societies; female mite societies; for no sum is too small for their acceptance; *Juvenile* societies of children, who are cajoled out of their 6 cent and 12 cent pieces; cheated out of their gingerbread-money, to give to institutions of which they hardly know the name. No sum is too small for acceptance, and no plan too mean to acquire it. Missionary fields of corn, wheat and potatoes; missionary hog societies; missionary rag-bag societies, and missionary scrap societies. All means of scraping together money, the most trifling and contemptible, are employed by these men, not individually, but corporately, and *en masse*.

“But their most profitable concern, is that of becoming authors, printers, and book-sellers,—Composing, praising, recommending religious tracts, sermons and almanacs.

“Such are the means of satisfying the craving for *money, money, money*, employed by this ambitious, avaricious, and crafty set of men. In all other respects they are more devoid of useful knowledge than almost any other class of persons in the community. But they act in concert: they have thrown their fetters over the minds of the people—they have cowed the spirit of the community—the literary classes are compelled to succumb to them—they look forward to the day when they shall govern the Union in their own manner, and in the mean time, take good care to plunge their hands deep in the pockets of those whom they can flatter or frighten into acquiescence and submission.

“It was in the year 1822, that the clergy of Austria persuaded the monarch of 40 millions of people to say, “I want no men of science, I want only obedient subjects.—I want no education among my subjects; but what is given by the priesthood.” Look at the priesthood in France, Spain, Italy, Mexico, even England: is not their general character one and the same? Already has the religious arrogance of this order of men tempted them to assume the character of God’s immediate agents and vicegerents—placed at an immense distance from

the herd of inferior beings who compose their congregations!"

The object in setting before the public the vast resources, powers, and influence of these associations, is not to disapprove of them as such. Their ostensible object is commendable. All similar institutions, designated for the support of the Gospel, or for any other charitable or benevolent purpose, conducted on principles of a reciprocity of equal rights and privileges, are entitled to universal respect, and have a claim on our "first men" for their approbation and patronage. With such hopes and expectations Unitarians have aided them with their money and names. But if they descend to party prejudice, and party interests, decry and traduce others, usurp exclusive privileges, and let out, or send out their boys during vacations and other seasons; also send out their home missionaries, to go to and fro, up and down, through every town, village and society, traducing and vilifying other denominations, and extolling themselves, utterly refusing, as they have done here, to enter into any public or private scriptural argument on the doctrines they profess and inculcate. Dissuading young inquiring minds from the study of the Scriptures, saying, "I would not argue on Scripture for the price of my soul;" "you had better lay down your Bible and attend to the salvation of your soul," and other expressions of the same tendency.* Treating with contumely those sentiments which have so eminently contributed, in every age, to the formation of such characters as Penn, Franklin, Ellsworth, Ames, Parsons, Buckminster, Adams and Jefferson, and a very great share of that kindred intellectual and moral worth, which still adorns our state and national councils, and the literary institutions of our country. For such conduct they ought to be exposed to public indignation.

* We have marvelled at their conduct; and enquire whether all the Presbyterian seminaries are of Professor Lindsey's opinion, that these bold, subtle, biblical critics, are now almost every where to be met with, and that common ministers, missionaries and itinerants "had better not put their strength, or rather their weakness to the test on any such occasion."

Name to me one or more professing Christian of such anti-calvinistic sentiments, who has been convicted of gross scandal and violation of moral principle; and I will name to you for each of them ten Stansbury's, Bidwell's and Whittlesey's, who were loud and clamorous about their miraculous conversions, and rested their hope of salvation on the marvellous operations of an hour, the righteousness of a substitute, and the certainty of "the final perseverance" of all that have been converted. And such are and were also loud and clamorous against *merit* in good works, vilifying and decrying human nature as it comes from the hand of its God.

THE EVILS OF DECRYING HUMAN NATURE.

"Inculcate the doctrine, that our nature is thoroughly and entirely vile; that all the affections which spring from it must partake of the impurity of their origin; that a debasing selfishness, under a thousand disguises, is the main and only principle of human action, so that however men's outward conduct may differ in appearance, still it all springs from the same corrupt principle; and what will be the probable influence of such representations?—Favourable to virtue, or otherwise?"

"It should clearly be the object of every one, who would raise the standard of virtue, and the tone of moral feeling in the community, to cause the distinction between virtue and vice to appear as wide as possible; to have it thought, that, even in this life, the good are divided from the bad by a mighty gulf. But the tendency of the representations just given, must be to confound this distinction altogether; for what distinction does it leave us to make between the good man and the bad man, except, indeed, that the good man is the greater deceiver of the two? Tell a young man, just coming into life, that all this talk about moral sentiments and moral feelings is a sham, a mere pretence to gull the weak and simple; that it is sordid interest alone that governs all men, the best as well as the worst of them;—and are these the representations that are to form him

to high and noble resolves? Or rather, will they not dispose him to meet the world as it is represented, on its own ground, and on its own principles; or at least produce in him a moral scepticism and heartlessness, that must be fatal to the growth and expansion of the higher virtues? Even if it were true, that there is no such thing as virtue in the world, and that it has no foundations in human nature, still it would be most ruinous to divulge it; for in order to persuade men to assume even the appearance of virtue, we must first convince them of its reality. It may be said of virtue as of God—whoever would come to her, must believe that SHE IS.

“We object, likewise, to the degrading representations of human nature, because we think them likely to destroy in man that self-respect, which all must allow to be one of the most important and necessary safeguards of virtue. Could we give but two directions to guide men through life, the first should be—*Stand in awe of thy GOD*;—and the second should be “like unto it”---*Stand in awe of THYSELF*. Indeed, what is it but regard to this last injunction, that keeps us back from most excesses and immoralities? It is not so much a fear of God, nor the laws, nor of public opinion, as it is a sense of character, a fear of *ourselves*, a secret and constant reference to the divinity within, a consciousness that the action would be unworthy of us, and would degrade us in our own eyes.

“Clearly, therefore, it should be the object of every enlightened moralist, to heighten this sense of character, this feeling of a superior nature, this consciousness of moral and intellectual dignity. But how is he to do this? Not, we should think, by insisting on the doctrine, that our natures are corrupt, radically and to the very core; leaving us to understand, and, indeed, continually reminding us, that there is nothing so low and vicious, but we may do it without descending; that there is nothing so corrupt and debasing, but we may indulge in it, and yet act in perfect character; in short, that there is nothing of which we should be ashamed, because there is nothing so bad as ourselves. We speak not now of the improbability of such a doctrine, but of

the generally bad tendency of such representations of human nature; and, if they have any tendency, must it not be bad? Teach a man to think meanly and contemptibly of himself, to cast off all sense of character, and all consciousness of a superior nature, and moral suasion can no more act upon such a man, than if he were dead. A man may be addicted to many vices, and yet there may be a hope of reclaiming him. But the moment he loses all sense of character, and all consciousness of a superior nature, that is, the moment he begins to look upon himself and his vices as worthy of one another, that moment all hope of reclaiming him perishes; for the last ground is surrendered, on which it is possible for his remaining good principles to rally, and make a stand. We have often known men who have retained their self-respect, long after they had lost their regard for principle; but never one, who retained his regard for principle, after he had lost his regard for self respect. Destroy this, and you destroy every thing; for a man who does not respect himself, respects nothing.

“Degrading representations of human nature are often made, without doubt, for the laudible purpose of inculcating humility. But we doubt their tendency to do this; nay, we believe their tendency to be the very reverse of this. It should be observed, that in speaking of human nature, we do not mean the human character as it actually exists, but the nature on which that character is formed. We speak of our original capacities and moral constitution. Now we do not perceive how degrading representations of these can possibly humble a man. Suppose a man is made to think *meanly* of his *nature*, this is quite a different thing from thinking *humbly* of *himself*. Humility in man, results, in general, we believe, from some comparison unfavourable to himself as an individual, or at least as a member of some particular society, sect, or country. No matter how bad we may all be, still this is no occasion for humility, that we were born men and not angels. It is no occasion for *humility*, that we belong to the human species, though it may be, and indeed it is, of *regret*, if human nature be

as it is sometimes represented. Besides, a man is not humbled so much by considering his actual degradation, as by considering the part which he himself has had in bringing it about; not so much by simply considering how bad he is, as by considering it in comparison with what he might have been. The more, therefore, that he might have been, the greater must be his humility for what he is. Two men may be equally ignorant, and yet that man will certainly be the most humbled by his ignorance, who is conscious of having had the best natural abilities, and the best opportunities for education. For the same reason, it is equally certain, that, let the depravity of man be what it may, it must humble him the more, the higher and more honourable his conceptions are of his original capacities and moral constitution; or, in other words, the higher and more honourable his conceptions are of his nature and moral condition.

“Grant, however, that the doctrine of man’s universal and total depravity may humble some; whom will it humble? Not surely, the vicious and unprincipled; for it certainly cannot humble them to be told, that bad as they may be, still their religious condition and prospects are quite as good as those of the moral and upright. It may, indeed, humble the wise and the good to find, that they have thrown away their desires, and their exertions, and their prayers, upon a nature in itself incapable of exaltation. But, we think, it can hardly be pleaded as a recommendation for any doctrine, that it humbles the good only, and them too, in proportion as they are good. In fine, we think this subject may be reduced within a very narrow compass. That all men are more or less depraved, is not disputed. Even the degree of actual depravity in the world need not be called in question. The enquiry relates wholly to the origin of this depravity. Which will humble us most—to believe that it originated in our nature, or in a voluntary abuse of our nature; to believe it to be our Maker’s work, or our own? This is the true and only question at issue, and there certainly can be but one answer to it.

‘It may be said, perhaps, that strong and vivid descriptions of man’s natural and total depravity are necessary to rouse men to a sense of their danger. Let it not be inferred from the tenor of our remarks, that we do not believe mankind to be in any danger, or that they do not need frequent and solemn admonition. We know the treachery of the human heart; the deplorable effects of the human passions when unrestrained or misapplied; the thousands and millions who live and die in a wretched state of moral and intellectual debasement. We know all this, and so far are we from wishing to conceal it, or gloss it over, that we would have it ever present to the minds of men. And, indeed, one of our principal objections, against a habit of decrying human nature is this, that it turns off men’s attention from the *actual* guilt which there is in the world, to consider a sort of mystical and theoretical guilt, the contemplation of which will neither humble them, nor alarm them, nor serve in any way to make them better. We allow that the great object of every preacher of righteousness should be to rouse men to moral exertion; and this, no doubt, may be often effected by strong and vivid representations of their *danger*; but never by strong and vivid representations of their *helplessness*. We should remember, that if men are often made careless and indifferent by having *too much* confidence in their natural powers, so the same consequence will follow from having *none*. First lead a man to believe that he can do nothing whatever to help himself, and after this of what avail can be your alarming representations? He must not only be made to feel his danger, but also his ability to extricate himself, or you might as well sound your alarms over the sea—you might as well go down into the tombs and ring them in the ears of the dead.

‘Still some may contend, that however degrading may be our representations of human nature, there is no reason to fear they will be understood too literally in their application. We are aware that in applying bad doctrine to practice, there is often something which at once detects its error and absurdity, and so operates to prevent its injurious effects. There are many speculative

errors which are indebted for their harmlessness to their very absurdity, and their utter inconsistency with the principles of common sense, and common life. So it may be, in a degree, with those representations of human nature which we have been condemning; still we think that their general effect, or at least their general tendency, must be as we have stated it before.

“As an illustration and proof of this, we need only to refer to a fact in the moral history of the world, which ought never to be forgotten; namely, that the atheistic and demoralizing writers of France in the last century, when they undertook the subversion of all religion and virtue, *began* “by depreciating human nature, by considering it under its worst appearances, by giving mean interpretations to the worthiest actions; in short, by endeavouring to destroy all distinction between man and man, and between the species of man and that of the brutes.” In this way they began the subversion of all established principles in morals and religion; and considering the end they had in view, it was a perfectly natural beginning. This step taken, and all the rest followed naturally on; for they had but to convince the people that their natures were brutal, and their characters soon became as brutal, as they believed their natures to be.

“However, that an atheist, who denies the existence of a moral government over the world, and the immortality of the soul, and the reality of all those affections, and relations and hopes, that distinguish and dignify man—that an atheist should decry and revile human nature, is perfectly natural and consistent, is just what we might expect. But we should hope that Christians would not borrow their representations of human nature from the atheists, and, especially, that they would not borrow those very representations, which the atheists have heretofore so successfully employed to undermine the foundations of public morals, and effect the overthrow of all religion.”

Indeed there is a *principle*, in the former system, *inspiring*, to personal exertions, and personal responsi-

bility Whereas Calvinism virtually abrogates all personal responsibility, and operates as a covenant of exemption from personal exertions and moral obligations. It lures the unrighteous with the fascinating prospect of an act of absolution (not as in the catholic Church by *money* for *specific*) by irresistible grace by proxy, but for unlimited indulgencies, (See Calvin's 5 points hereafter) and to all that can have no doubt of their conversion or the truth of the doctrines, it is as though they had a policy of insurance for Heaven bearing its broad seal. I am confident in the persuasion that all the numerous classes of christians who call themselves anti Calvinists together furnish a very small part of the convicts of the States prisons of our country, and seldom, perhaps *never*, do we hear or see a gallows confession without exultation in imputed righteousness and vicarious atonement and "the final perseverance of the saints"—See Hare's and other gallows "traits."—Nothing but the unparalleled and scurrilous abuses which the self styled orthodox are continually pouring out, in denunciations on Unitarians, would have moved this pen to such comparisons. We are wholly in our own defence; with their own weapons in our hands, we oppose them, which I hope I may never again be compelled to do.

CLERICAL TOLERANCE AND CHRISTIAN CHARITY.

In a sermon preached in the presbyterian church at Ithaca on the 4th of July, among various other sentiments of kindred temper and spirit, are the following: "Let Satan continue to sow tares in the East, and let Cambridge sent abroad her moral pestilence." &c. &c. — "and it requires not a spirit of prophecy to foresee that the nation will soon throw itself from under the protection of God."

The sect of Christians who are the object of this mild orthodox rebuke, are the Unitarians of New England. No one can doubt for a moment that they *are* in fact a moral pest, and tares of Satan, who reflects that

they have had the impious temerity and presumption to question the infallibility of *John Calvin*, to worship God, and to interpret according to the dictates of their own consciences and by the light of their own understanding!

The Rev. author felicitates himself and hearers, that the *most respectable* part of the population of New-York are descendents from New-England. There is little doubt, at least, that *he* has inherited the legitimate blood and spirit of those godly men who, for the love of orthodoxy, cropt and hung the Quakers, and whipt and banished the Baptists. Had the Rev. gentlemen been born in the dominions of the *pious Ferdinand 7th*, he would have made a first rate *Inquisitor-General*. We had almost forgot to acquaint the reader with the name of this meek, tolerant and worthy divine—it is the Rev. *William Wisner*, of Ithaca.—*Ontario Messenger*.

Absurdity! Cries one and another. Is there no worth, no virtue in the Calvinistic ranks? Yes, there is much virtue, much moral excellence, and it is that the law of God written on their heart, obtains a righteous victory over their creeds, and exercises a redeeming principle and spirit on the mind, that we behold it. Any enormities that might discover themselves in their creed can at once be obscured by calling it a mystery.

The following circular, “stamped in bold relief,” “in thoughts that breathe and words that burn,” has been before the public more than a year, in various publications, in different parts of the country, and was declared to have been written by leading Presbyterians, intended for confidential circulation, only among the leading orthodox and such as have similar views and designs. We have inquired, but cannot learn, that any disavowal of the circular or the sentiments therein contained has been publicly made on the part of the orthodox.

[From the *Cayuga Patriot*.]

“As the editor of a political newspaper, we have never interfered in religious matters, whilst religion kept within its proper bounds; and we pledge ourselves that

we never will so interfere, from motives of friendship or hostility, to this or that religious sect or denomination, nor in any case, except when we conceive that some grand principle of public liberty is put in jeopardy by those who labor to aggrandize themselves and their order, at the expense of every thing dear to American citizens. But when circumstances require, regardless of personal consequences to ourselves, we shall breast the shock of infuriate zeal, strip the hypocrite of his assumed garb, and sound a tocsin of alarm, which will rouse to action the sleeping energies of the people.

“We see pretences *indirectly* set up, similar to those advanced by the French government and the Spanish clergy, previous to the invasion of Spain for the overthrow of the constitutional government. By telling us of the hurtful influence of disaffected clergymen during the late war, and of the blessed effects “when wars and troubles come,” of having “the moral and religious influence of so respectable an order as a faithful and united ecclesiastical body,” exerted in preaching the doctrines of passive obedience to the government that pays them, we are given negatively and indirectly, but pretty clearly, to understand that unless church and state are connected and the clergy provided for by government, their “influence” will be directed, in conjunction with the bayonets of the *holy alliance*, to ruin our fair country, and overthrow our liberties, and bring upon us all the evils of Spanish poverty, slavery and religious bigotry.

“The writer intimates plainly enough, that we are to have a kind of *inquisition* with the new order of things, by telling us that those whom the national establishment may accuse of “infidelity” are to be “borne down and overpowered” by “numerical force,” and that it will be “the business of government,” to produce unanimity and concord both in our civil and religious institutions.

“Whether this circular is the work of some religious order, or of the emissaries of the holy alliance, and whether the attempt to introduce religious tracts into our common schools on the authority of government was

intended to pave the way for a union of church and state; and also how far the petitions for closing the canal locks and stopping the stages and steam-boats on the Sabbath, were intended to bring the legislature under the influence of the clergy, and familiarize the people to legislation in matters of religion—by this insidious circular the reader may judge as well as we.”

CIRCULAR.

“The present aspect of the times furnishes to an attentive observer, a clear presentiment of the approaching state of the religious world. Who would have believed, even twenty years since, that Presbyterians, Episcopalians, Baptists, Methodists, &c. would have joined to deliberate at this day, on the best plan for propagating Christian knowledge, and of forming Bible, Missionary, and Tract Societies.

“A spirit of Brotherly love and concord is more and more ruling and reigning in the hearts of our countrymen. Theological Seminaries, Bible, Missionary, and Tract Societies, which are every where increasing, have produced and extended religious impressions, generally, and awakened Christian zeal and research every where, under a well founded prospect, that increased blessings will flow from the multiplication of all and particularly the latter, by the establishment of a *National Tract Society* at New-York, under the united care and superintendance of the most distinguished Clergy of various denominations.

“It is by these means, we see so many of our *first men* becoming converts more and more to the Christian faith, and devoted to the interest of Bible, Missionary and Tract Societies. At the seat of General Government we see Congress electing Chaplains in rotation, to offer up prayers for the success of their deliberations.—While we witness such concert among the higher orders of society, as to religious worship, with a favorable disposition to the distribution of religious tracts, properly composed, we have good right to conclude, it will issue

in a wise *National Creed*, and that the most pious and enlightened men in our country, will see the impropriety of sending out Missionaries and Divines to preach the word of Life, with discordant and conflicting views.

“This pious unanimity and zeal will be apt to produce its own temporal reward. See the want of it in the late war, when the influence of many disaffected Clergymen was powerfully and successfully exerted to paralyze the energy and operations of government.— They were not then allowed to feel and enjoy the benefits which their religious labors might confer upon their country.

“By enlisting moral and religious, and consequently *numerical force*, in the cause of Religion, all the opposition of infidelity will be *borne down* and *overpowered*. Until those collisions and conflicts of opinion, growing out of the same christian belief shall be annihilated or greatly abated, our country in times of distress and danger, may be divided and distracted by religious fueds and quarrels. *The business of government*, ought, as much as possible, and may be practicable, to produce unanimity and concord, *both* in our civil and religious institutions.

“As sure as the force of circumstances produces order and system in the world, and as sure as there is a tendency and gravitation in natural and physical bodies towards each other, so sure, in the moral and religious world, will the lesser bodies or sects be attached to the largest. Among refractory and apostate spirits, opposition may be expected, but it will be made to yield to the power and influence of evangelical truth.

“A reference to the state of christianity in *England*, furnishes an ample solution to this position. A great majority of the people there are reconciled to the *established order*, and unite in giving their support to the State. I do not say this because I am an Episcopalian, for I am not; but to force the necessity of unanimity in the prevailing religion of the State; or making it *National* in its form, tendency and operation; since *that may be considered orthodox, which has the most adherents, who are made so by birth, education, or accident*; as each sect pretends from scripture, to derive proof of its system. It

is the force of circumstances we have been speaking of, which has produced the *Established Religion* of England—the choice of its people, and which is necessary to its peace—the security of its government, and strength of the nation.

“What a *beneficial influence* would it have on public sentiment and feeling, if the index of its character should be distinguished by a more national *costume*, which would be solemn and imposing, and such as would secure to the *sacerdotal character*, that *reverence* which is due to it. The *emblems of worship*, properly prepared and arranged, and approved by a majority of the *nation*, might be made to correspond with it in other respects. Will it be believed, that thus qualified; any of the leading sects of this country would repel the sanction of government if offered them? Are the professors of worship in England to be, and would those in this country, preferring a different mode, be consigned to perdition for differing from each other.

“From what has been said we may naturally conclude, that a zealous co-operation among the most *respectable* religious sects in our country, is tending to a *consolidation*, in the principles, doctrines, and forms of worship, so desirable to every true Christian, and which may eventually bring about a conventional arrangement as to a *settled form*. These anticipations may be further realized, in securing from Congress an appropriation of a portion of the public lands, to a limited, yet sufficient number of the clergy, and for a well defined course of education.

“Is it not well to provide guards and securities, in time, against those innovations and convulsions, which may endanger our social state? When wars and troubles come, is it nothing to know the moral and religious influence of so respectable an order, as a faithful and united ecclesiastical body will be exerted, where its *interest* and duty dictate, in explaining and inculcating the duties, in conciliating the feelings, and uniting the energies of a country against a common enemy? And what in such an event can tend so much to strengthen the arms of Government, and draw them to each other,

as to *compensate the labours* of religious servants faithfully devoted to its views? In the sunshine when no perplexities assail us, we are not to calculate on an unchangeable state of things. The progress of events, which are fast transpiring and developing themselves, furnish the best comment on the writer's views. They are plainly disclosed in declaring the object of this circular to be, the grand amalgamation of all religious sects and parties."

The following extract, is from an address, delivered at Pittsfield, Massachusetts, on the commemoration of American Independence, by Rev. John Leland, one of the oldest and most respectable Baptist Ministers in this country.

"One thing remains undone in this Commonwealth, viz. to *place religion on its proper footing*.. Before the revolution many of the colonies had religious establishments among them. Rhode-Island, New-York, and Pennsylvania had none. During the war, or since its close, all the old states have altered their constitutions and revised their laws to place religion where it ought to be, except Massachusetts. All the new states that have been formed since the revolution, have left religion to stand on its own merits.

"Instead of the second and third articles of our declaration of rights, if something like the following was inserted, it would be highly gratifying, to one at least—I believe to many thousands.

"The legislature have no right, and shall assume no power, to establish any religion—force any man to support any—give one religious sect any preference to any other—proscribe any man for heresy—appoint any holy days for worship—compel any man to attend public worship or cease from labor—give any legal reward for religious services—or require any religious test, to qualify for office.

"This proposed amendment may be viewed in the light of licentiousness by some; and as bordering on

blasphemy by others; the substance of it, however, is adopted in all the states, except Massachusetts, and enjoyed in the city of Boston, in distinction of other towns in the Commonwealth.

“Almost two centuries past, Roger Williams was ejected from Salem, and banished from Massachusetts, for contending for the same doctrine—that rulers, in their official capacity, had nothing to do with religion.—The contrary opinion prevailed in the colony—that legislatures had a divine right to prescribe religion for the people; and that magistrates had the same right to judge of doctrines and their tendencies. This claim occasioned the Baptists to be whipped, the Quakers to be hanged, and the witches to be gibbeted! Admit of the principle, that religious opinions are objects of government, or any ways under its control, and the broad stair is laid in the case that leads to the Inquisition.”

“I close by observing, that here is an arm seventy years old, which (as long as it can raise to heaven in prayer, or wield a pen on earth) shall never be inactive when the religious rights of men are in jeopardy. Was there a vital fibre in my heart, that did not plead for rational religious liberty, I would chase the felon from his den and roast him in the flames.”

[America has, for about half a century, stood alike the object of European admiration and envy, not only on account of her political, but still more on account of her religious liberties. The injured, honest, manly and enlightened sons of liberty, who have on that account been oppressed and persecuted, by the cowardly brood of despotism, have fled from the maddened zeal of blinded bigots, and found in the United States of America, that peaceful retreat, which consoled their hearts, wounded by separation from all the endeared affinities of country and friends. But should the ill-fated day arrive, on which an illegal oligarchy of religion and politics, should darken the fair heavens of America, “farewell, a long farewell, to all her greatness! !” Rather than appropriate lands for the support of the clergy, which ever have become lazy, ignorant, and intolerant, in proportion to

their wealth and political influence, we would strenuously recommend to Congress and every lover of religious and political liberty in these United States, to raise, by every possible means, even vast sums of money and an extensive fleet, to ship off in thousands, the admirers of the Ferdinands and the Inquisition.—*Ed.*]

We are here informed, that Presbyterians, Episcopalians, Baptist, and Methodist, are joined by a spirit of brotherly love to deliberate on these plans. Episcopalians, Methodists and Unitarians in Trenton can join to sympathise with each other in remembrance of the nature of that milk of christian or even human kindness that has been shed upon them by some of their orthodox neighbours in this town.

We were, once, all minor classes and needed houses for public worship. Applications have frequently been made, in times past, for the privilege of holding meetings in the Presbyterian House, which, commonly if not universally, have been rejected with a literal or implied declaration, “that they do not admit any but the true church.” The Presbyterians of this town have often refused to give notice, that a Methodist Preacher would preach at the Unitarian Church, or some other place in the village, saying “let every sect appoint their own meetings;” and in some instances, those, who have drank the deepest at the fountain of orthodoxy, have refused to let their hired female domestics ride with them on the Sabbath to a Methodist meeting, when going the same road; and, unless they would agree to go to the Presbyterian meeting, they must walk or remain at home. The Episcopalians have recently built a church in Trenton and as is generally the case in the first organization of all religious Societies, their singing was imperfect; and, feeling a laudable desire, that, at the dedication by the Bishop, their singing should be respectable, they requested, through the Presbyterian minister, the singers of the Presbyterian congregation (whose Meeting-House is not more than a stone’s throw from the Episcopalian) to attend at the Dedication and assist in performing that part of divine service. Not one male singer attended,

and, I believe, not a male member of the Presbyterian church. The request was treated with perfect inattention and indifference. Such are the proofs of their kindness and spirit of accommodation towards infant societies of other denominations, not excepting Episcopalians, whom, notwithstanding their pretended union or fellowship in missionary collections, and exertions, they call "nominal christians." How much of the spirit of christian love, concord, kindness, and fellowship was manifested by Presbyterians towards him and his order, during his late tour through this part of the State for the dedication and confirmation of the churches, Bishop Hobart is able to testify.

One of their prayers of late has been, that the Unitarian minister, the Rev. Mr. Pierce, might be "struck dumb" or be "driven away from the place."

Last spring Mr. Pierce was requested to attend a funeral and perform divine service. A plan was immediately devised at a Presbyterian prayer meeting to prevent people from attending the funeral. They proposed to hold a prayer meeting in the same neighborhood where Mr. Pierce was requested to preach the funeral sermon, and at the same hour. In this case the people were exhorted not to attend the funeral because a heretic was going to preach, and exertions were made to prevent them from performing that duty, which we all, as members of the same great family, owe to the memory of the dead, a duty which religion enjoins, and which, even a heathen would blush with shame and self reproach to violate.

The language on this occasion to those over whom attempts were made to lord it, would seem to be, "let the dead bury the dead, but follow thou me."

That our "first men," also Episcopalians, Baptists, Methodists, and Unitarians, should all "deliberate" on the "best plan" for propagating Bible knowledge on mutual proffers of equal reciprocal privileges, and all contribute of their substance to so benevolent a purpose, might be expected. But can they restrain their indignation and contempt, when they see tracts scattered through our country, for the unhallowed purpose of

changing the nature of our Government and establishing a religious Oligarchy? Will our "first men join to deliberate" at this day on the "best plan" for introducing into our country the state of christianity in England, where all denominations are compelled to "such a pious unanimity and zeal" as to pay *tythes* to that sect which has "the sanction of Government," and then are tolerated in maintaining any other religion which they prefer? Will they deliberate to "consider *that* orthodox which has the most adherents," that "by enlisting moral, religious and consequently numerical force in the cause of religion all the opposition of (what they call) infidelity will be borne down and overpowered?" Will our "first men" deliberate long, or continue to deliberate, about a "conventional arrangement as to a settled form" "and for securing from congress an appropriation of a portion of the public lands to a *defined* yet sufficient number of the clergy and for a well defined education?" No, Presbyterians, they will not! Thousands of Unitarians and other unsuspecting anti-calvanists have aided you with their names and funds. Little did they think you needed only "numerical force" to pounce upon them. and that a "pious unanimity and zeal," produced by that temporal reward with which they had furnished you in part, was designed to exterminate all sects but Calvinists.

The conduct of Presbyterians generally, for years has been as though Professor Lindsey's declaration, that "the number would not be found very great who could, successfully or reputably contend with the leading [Unitarians] of the day," was a text and a commission not to meddle with the Bible in their intercourse and treatment to Unitarians, except to select some imprecations and throw at them.

What are the all important doctrines which require of the National Tract Society, the Presbyterian Education Societies, Foreign and Domestic Missionary Societies, &c. &c. more management, more adroitness, as much money, more earthly support to explain and sustain them (not including the ordinary means of the Gospel) than the British Ministry can bring to their whole ad-

ministration! Simply these doctrines.—That man comes into the world a totally depraved creature, and that by imputed sin, and sins from necessity, is under God's wrath and curse, and so must remain, till God, by an irresistible miraculous act, breaks down the depraved hearts of an elected few, subdues them to himself, and then, by a mysterious kind of holiness, piety and benevolence, the converted are prepared, by imputed righteousness, to look down from Heaven and see their nearest and dearest earthly friends of the non-elect, the non-converted, weltering under the scalding drops of God's Almighty wrath, "in the deepest, darkest, lowest pit of hell," and shout and clap their hands for joy, with Mr. Finney, the home missionary, who is said to be leading the elect to glory and immortality.

Hear, O Heavens!" "and give ear, O earth!" the ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people do not consider."

FIVE POINTS OF CALVINISM.

1st. That God has chosen a certain number in Christ to everlasting glory, from the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least fore-sight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his vindictive justice.

2dly. That Jesus Christ by his death and sufferings, made an atonement only for the sins of the elect.

3dly. That mankind are totally depraved in consequence of the fall; and, by virtue of Adam's being their public head, the guilt of his sin was imputed, and a corrupt nature conveyed to all his posterity, from which proceeded all actual transgressions, and that by sin we are made subject to death, and all miseries temporal, spiritual, and eternal.

4thly. That all whom God had *predestinated* to life he is pleased in his appointed time effectually to call by his word and Spirit out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

5thly. That those whom God has effectually called and sanctified by his spirit shall never finally fall from a state of grace.

That Unitarians may no longer "lie under the odium" of having no creed other than the Bible and that Mr. Ravenscroft may not be compelled to call a convention of "every denomination of professing Christians" to unite in calling on Unitarians "to avow their sentiments in the form of articles of belief," we will give him and his orthodox brethren our sentiments under *five* heads. As this is the same number in which they express their belief, it will, we think be satisfactory to them, and they need not any longer be "in the situation of persons beating the air." And above all, it will save many denominations, besides Unitarians, from imminent danger, or rather the certainty of being "overpowered by numerical force," as His Holiness, the POPE would unquestionably be called to the chair of Mr. Ravenscroft's convention, and would think that "a consolidation of the most respectable sects" might now be accomplished, and having made one class "of refractory and apostate spirits, yield to the power and influence of evangelical truth," he might think that another "good swinging heresy would be best calculated for the triumph of truth" "in the valley of decision" "to fire the flagging zeal of his church, and stir up the witnesses to prophecyng."

[From the Christian Disciple.]

THE CHRISTIAN'S CREED.

I BELIEVE—1. That “unto us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him.” 1 Cor. viii. 6.

2. That “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John iii. 16.

3. That “Jesus Christ died for our sins, that he was buried,” that “God raised him from the dead;”—“him hath God exalted with his own right hand to be a Prince and a Saviour;” that “the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth.” 1 Cor. xv. 3, 4. Acts v. 30. xiii. 30. John v. 28, 29.

4. That “God hath appointed a day in which he will judge the world in righteousness;” that the Lord Jesus “is ordained of God to be the judge of the living and the dead;” that “we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” Acts x. 42. xvii. 31. 2 Cor. v. 10.

5. That “love is the fulfilling of the law;” that for a man “to love God with all the heart, with all the understanding, and all the strength, and his neighbour as himself, is more than all whole burnt offerings and sacrifices;” that Christians should “walk in wisdom towards them that are without, redeeming the time;” and “*above all things have fervent charity among themselves.*” Rom. xiii. 10. Mark xii. 33. Col. iv. 5. 1 Pet. iv. 8,

“The first of these articles is stated by the apostle, as the faith of Christians, in contrast with the faith of the heathen world.

“The second contains the glad tidings of great joy, as stated by our Saviour.

“The third is what the apostles of the Gentiles “first of all, or among the chief things preached to the Corinthians—what Peter preached to the Jews—and what our Saviour taught respecting the general resurrection.

“The fourth contains the doctrine of which Paul told the Athenians, that “God had given assurance to all men,” in raising Jesus from the dead—what Peter said that Jesus commanded the apostles to preach and to testify—and what was abundantly taught by Paul in his epistles.

“The fifth contains a summary of Christian duty, as taught by Christ and his apostles.”

Another means of enabling Presbyterians to become the principal administrators in religion has been their periodical monthly prayer-meetings, and occasional fasts for “Revivals,” or stirs; and many undoubtedly suppose that in answer to those prayers, five years ago, a man, of about thirty years of age, of daring confidence and commanding address, became a professed convert from infidelity to the Christian faith. His name is Finney. It is with his professional character only, that we have any concern. Immediately after his professed conversion he left the study of the law in which he was engaged, and after studying Divinity with a professed Clergyman two years, commenced preaching. In that capacity he has now been engaged about three years, under the patronage and support of a home missionary society. In all places where he has taken a *stand*, “Revivals” have been got up, and many of them announced in the religious papers of the country. He is a man of remarkable constitution, and preaches almost every day, and has generally been able to get up prayer-meetings several times a day. Of the

efficacy of prayer, or rather the power to accomplish almost every given object by 'wrestling with God in prayer,' he makes uncommon or perhaps unheard of pretensions, and has succeeded very far in carrying his followers with him in the same belief. We often hear of his and their "colloquial familiarity" with God and Christ. Expressions for examples will be given in their proper place. When he enters a place to get up a "Revival" his first step is to institute meetings, styled "meetings of inquiry," nocturnal, and in various parts of the towns. These are the foundations on which he builds the superstructure of his "Revivals." They are free for all of every age, sect and denomination.

The thunders of Sinai, the flaming curses of a broken law, the horrors of the pit, and all the epithets of lamentation and despair are put in requisition by the most consummate skill to produce consternation and dismay in the minds of those who attend the meetings. Those, whose minds are under the dominion of credulity and implicit faith, and who expect religion to come upon them in horrible feelings and great convictions, are soon brought down. In the latter part of these meetings, the question is put generally "who wishes to be prayed for to night, or who is willing to give up his soul to God."

Many will be found ready to answer in the affirmative, few will be found to negative such a question at such a time. Those who wished to be prayed for, or express a willingness to give up their soul to God, must then kneel. In one of these meetings, after getting several small girls on their knees to be prayed for, Mr. Finney told them "that if they got up without giving up their hearts to God, their doom would be sealed forever," and some of them did get up, and he then looked up and said "that he then beheld the angels of God sealing their eternal doom, and that they had sealed it with a great broad seal, and it was laid up not to be opened till the last Judgment, and would then be opened and they be doomed to endless woe." Mr. Finney is not generally as hard and outrageous in these meetings as some of the young theological students, who

have become his followers and endeavour to ape his style and manner.

They have been known to pour down upon their auditors a torrent of invective and denunciation, calling them "fiends of hell," "imps of the devil;" language better fitter to a Bacchanalian row, than a place of religious worship. In consequence of which much uneasiness and dissatisfaction have been created in the meetings.

The next step in course, in *these* "revivals," is to establish what are termed "anxious meetings." Their name would seem to denote them to be meetings for those, who are anxious for their soul's salvation. The object of these meetings is, to ascertain who are anxious about their spiritual and eternal welfare—to know who have obtained hopes, and to bring hope to the convicted and distressed.

The prayers and exhortations are somewhat similar to those of the meetings of inquiry. In most cases, in anxious meetings, the saints and sinners are separated and occupy different rooms, when they can be had.

They are generally if not always held in the night. The room is darkened, so that persons can only see to walk and discover each other, and the reign of universal silence is interrupted only by now and then a dolorous groan from different parts of the room. The leader or leaders tread softly about as they proceed, whispering to each individual some question or questions, such as "do you love God?" "do you love the Lord Jesus Christ?" "have you made your peace with God?" "or do you wish to do so?" "have you got a hope?" or some other question of this nature, with now and then an interrogation, "don't you think this is a solemn place?" "don't you think God is here?" "don't you feel awful?" One was asked, "well Mr. P. what do you think?" God knows my thoughts, said Mr. P.—"I know that; so do I." No, sir, said Mr. P. you cannot know my thoughts. "It will not do, Mr. P. to tell a minister of the Gospel that he does not know your thoughts."

Questions are generally put in a low whisper, and, if any one answers aloud, he is requested to speak low.

In some of these meetings a lad was interrogated, but being intimidated, and fearing he should not answer properly or to satisfaction, was silent. He was forthwith named, and the saints were called upon to pray for Joseph Pride, and prayers were offered for Joseph Pride, that he might be delivered of a dumb devil.

Had Joseph Pride asked the leader (Rev. Mr. Norton) "what is meant by Christ's regeneration?" "our regeneration?" "our following him in the regeneration?" "his being the first born from the dead?" "his being born again?" "our being born again," &c? Such questions to these Rabbi's would have called for all the prayers the saints could make till morning, to get the dumb devil off his lips.

It is not to be understood this is a description of all these meetings or that all these circumstances have taken place in any one of them. They are to be understood as only some of the excesses to which these meetings have been sometimes carried in *these* "Revivals," and most of them in Trenton, under the ministry of the Rev. Mr. Wetmore, the Rev. Mr. Goodale, Rev. Mr. Smith, Rev. Mr. Norton, (the two latter we suppose are home missionaries) and some divinity students.

In these meetings the leaders allow of no texts of Scripture being proposed for discussion, or answered.

In most instances where they meet with a heretic, or one whom they consider an infidel, either on the highway, or call at his dwelling, they warn him that he is going directly to hell.

Finney has given a stated time for conversion, or otherwise be struck dead. In most places where Mr. Finney has kept a *stand* "there has been a great shaking of hopes among professors," and many ministers also. And here we suppose they date the first dawn of the light of divine truth on their souls, although they had preached to others many years. Ministers and others have, in some instances, sent in their families from other towns to be under the operations of Mr. Finney: some to stay an hour, some a day, some a week, as occasion might require. In the latter part of February

last, there was a meeting of the Oneida Presbytery in Utica, at which time the "Revival" was at its height in that place.

From this time there was a "new era" proclaimed in religion, and in the style of preaching and praying, throughout this region. Much astonishment was felt, and much conversation elicited. Directly after this, Mr. Smith's famous prayer at Col. Mappa's came out among other astonishing events. Col. Mappa immediately addressed letters to several of his neighbours, who were present at the prayer meeting, and one to a member of the Oneida Presbytery, requested a statement of the language used in said prayer, which was given in substance as quoted in the Laymans's letter to Rev. N. S. Smith. This neighbour here observes, "that those are the kind of expressions frequently made use of among the preachers of the Gospel at the present period, when God is pouring out his spirit in our neighbouring towns and villages." "I attended the meeting of the Presbytery the latter part of February last at Utica, and also I attended a meeting where Mr. Finney officiated, under whose preaching many have been awakened, and this was the mode of his preaching and praying, which appeared to be more powerful than the usual mode."

"Strong language and pointed argument was made use of, which solemnly and powerfully impresses the minds of the higher as well as the lower classes of people, and, in many instances, the names of individuals are called in their prayer meetings." Itinerants from Auburn Theological Seminary, and young converts from Utica and Hamilton College, were soon patrolling our streets in every direction. The standard of the "holy war" of extermination was erected, and every loyal subject of orthodoxy called to the field of action. The gauntlet of proscription and denunciation was hurled at all those, who dared to think and act for themselves, and who had the firmness to resist the desperate and unhallowed attempt of interested and time serving Priests, to enslave the human mind, to shackle it with the dogmas and absurdities of the Geneva school and to bring our country under the iron reign of an ecclesias-

tical hierarchy. If the Presbyterians considered Trenton the "strong hold of Socinianism," the Gibraltar of religious liberty in this region, it is no wonder, that the Rev. Mr. Smith, who had already distinguished himself as a warrior, in the battle of Baltimore, in the late war, and seven or eight more daring spirits, from the headquarters of orthodoxy, were sent to subdue us. The forces were marshalled under the direction of Mr. Smith. The plan of attack upon the "strong hold of Socinianism," we may suppose was settled by a council of *religious* warriors. The exhortations of Mr. Smith, seconded by the Pastor of the Presbyterian Church in Trenton, fired every bosom with the ardour of enthusiasm, and the assurances of victory and complete triumph, brought every power into requisition for the anticipated conflict. Thus disciplined and prepared, the *siege* was commenced with a zeal and desperation, equalled only by the *siegé* of Gibraltar, when hundreds of bombs were thrown in a minute by the French and Spanish, resolved to take that fortress by storm. The aspect of society in Trenton was changed, as by enchantment. A portentous gloom seemed to rest upon the place. The Presbyterian desk thundered with anathemas, denunciations and curses against Unitarians. They were branded as Achans in the camp of Israel, polluting the Israelites with the plague of their "damnable heresy."

However high their standing in society as citizens, however blameless and honourable their lives, and however inflexible and irreproachable their morals and religious deportment, they were, nevertheless, vilified and traduced, their good names blasted by the breath of orthodoxy. They were proclaimed in public and in private circles, heirs of hell, children of the devil, and enemies of all righteousness, traitors to the cause of religion, and the enemies and opposers of God, and denounced as the enemies of mankind and the bane of christian society. At the approach of a Unitarian, many an orthodox brow lowered with the frown of cold contempt. Unitarians and Presbyterians, who had before been on terms of intimacy and friendship, and even

family connexions were, by this new spirit, alienated and estranged from each other.

The *besiegers*, in their attempts to subdue Unitarians, and demolish their "strong hold" in Trenton, outraged every principle of common decency—violated all the rules of propriety and decorum—marred the tranquility of the social circle—profaned the sanctuary of filial, paternal, and conjugal affection—broke up the very foundations of social and christian order, and hurled the society of Trenton into a state of confusion and agitation, that for a time seemed to threaten its inevitable ruin. The *besieged* withstood the storm of this phalanx of orthodoxy with *firmness and Christian fortitude*. With the shield of the holy Scriptures, and the helmet of enlightened reason, they were able "to quench all the fiery darts of their enemies." Mr. Smith and his coadjutors learned that their efforts were abortive; that, notwithstanding their long and desperate *siege*, the citadel of Unitarianism still stood unimpaired.

Not a single shot, of all the multitude that had been thrown, had taken effect. Not a man in the Unitarian ranks has been brought to the ground, has turned traitor, or been taken prisoner. Mortified and disappointed at their ill success and absolute failure, they were at last forced to believe, that the "strong hold of Socinianism" in Trenton, was not to be taken by *siege*, by *storm*, or by *escalade*. During the whole period of the stir, or "Revival" in this town, not an individual of the Unitarian church or society, has been brought over to •Presbyterianism.

The only effect, which the conduct of Presbyterians in *this* "Revival" has had on us, has been to build up the Unitarian society, to advance its best interests, and to bring numbers into the pale of our church. We trust that these religious *fighters*, who have *besieged* us so long and so closely, have learned one lesson which they will remember, that Unitarians are not to be subdued by *carnal weapons*, or their "strong hold" taken by the modes of *carnal and orthodox warfare*. The Sabbath after the Layman's letter to the Rev. N. S. Smith appeared before the public, much of the day was spent in

stirring up the Presbyterians, by telling them how thick Ministers heads would be stuck up on the apple-trees and forest trees in Trenton, if it were not for the civil law? Exposed to the public censure by that letter, this is the stratagem to which Messrs. Smith and Wetmore resort, to shield themselves and maintain their cause. Although we supposed we had a wonderful "numerical force" opposed to us, and could not believe, that the Seminaries under the direction and support of the Western Education Society could furnish so large a force to *infest* and *besiege* other towns, yet we had no idea, that if Mr. Smith and all his coadjutors and train, had ascended to the tops of the trees, that their numbers would have rendered them very conspicuous through the town among the apple-trees and trees of the forest.

On the approach of the fourth of July, measures were taken in Trenton, preparatory to the festive celebration of the Jubilee of our National Independence. Religious celebrations were also announced in both the Presbyterian churches in Trenton, and, that there might not be any interference or contravening circumstances, the young people appointed a ball on the fifth, at a public house, near the Rev. Mr. Goodale's meeting-house, at 2 o'clock, P. M. The Rev. Herman Norton, late from Auburn Seminary, who was assisting Mr. Goodale in the "Revival," on Sunday evening preceding the ball, said, that sinners expect much pleasure this week, and if you (saints) pray in faith, God will vindicate his cause and do a greater work this week, than he has ever done on Holland Patent (the west part of Trenton) before. He accordingly appointed a meeting to be held at the meeting-house the same time with the ball. The meeting-house and ball room stand near, and facing each other. The hour came, and both parties appeared and commenced operations at half past two o'clock. Mr. Norton's text on the occasion was, "And as I drew nigh, I heard music and dancing."—Math.

Mr. Norton exhorted the Christians to pray fervently and in faith, and assured them, that if they did, they would be called into the ball room to pray for those sinners, to administer hope and comfort to them before

morning. Mr. Norton, however, (for some prudential reasons, fearing, perhaps, that his own faith might not be quite strong enough to pray them down) at 2 o'clock A. M. left Mr. Goodale the pastor of the church, and the other Christians to effect the job. The trial was a fair one; for the dancing party staid till day-light, that there might be no lack of time on the part of the praying meeting.

Both parties then retired just as they came. Mr. Norton's prophecy being *conditional*, did not come to pass.

The next Sabbath Mr. Norton took his text Isaiah, 58th chap. 1st ver. "cry aloud and spare not; lift up thy voice like a trumpet; shew unto my people their transgressions, and the house of Jacob their sins." He said, God had commanded you to cry aloud and spare not, and then upbraided them most grievously with such expressions as follow. "You lie like blocking under God's chariot wheels;" "I will not sacrifice myself on the alter of your unbelief;" "you must throw away your old hopes, and, unless you do, I will give up;" "you are full of that cursed unbelief." This is but a part of a sermon, much in the same strain.*

Among the numerous instances of despair and derangement of the mental powers, occasioned by these "Revivals," Holland Patent has shared grievously, and the heart-rending fears and symptoms of the desperate consequences which often accompany religious despair, will long be remembered by many friends and neighbours. A Presbyterian deacon went to his neighbour (a church member of the same denomination) and said to him, "God told me to go and tell you, that if it were not for the civil law, you would labour as much on Sunday as any other day." Rev. Mr. Norton, in one of his

* It is said that when Mr. Finney left Rome, he gave the saints a list of names, which were to be prayed for till they were converted. On his return, several months after, not finding the work done, he was most intolerably severe on the saints for their unbelief, and told them that "God's eyes are upon you, my eyes are upon you, the eyes of the Angels of Heaven are upon you."

sermons, said "You Unitarians in that gallery, do you hear me? you need not think you are going to Heaven." "You are no more entitled to the name of Christians than the devils in hell." He said, "there are more Unitarians in this, than in any other place; but you shall come down; Christ will put you down." In prayer he informed God what a cursed crew they were, but would pray once more for them.

In the summer and fall of 1825, Mr. Finney and Rev. Mr. Nash, his yoke-fellow in "Revivals," were on a "Revival Mission" in St. Lawrence county, and among the effectual expressions used by Mr. Finney there, I state the following on good authority. He said to his friend, who asked him for his horse to ride a short distance, that he had no horse; "*that is Jesus Christ's horse. If you are going on Jesus Christ's errand, take him; if not, let him alone.*" He said to a Mr. Joseph Moulton, (who wished to be prayed for) "a man ought to be damned who would pray for you." Why so, said Mr. Moulton, "because you will not pray for yourself."

After Mr. Finney had got a "Revival" well agoing in Gouverneur, in St. Lawrence county, in 1825, he had a call and went to De Kalb, staid a few weeks, and returned to Gouverneur. On being asked by his friends how the "Revival" went on in De Kalb, he said "they were very cold. When the old church members attempted to pray, they appeared as if they were thinking about swapping horses."

He said "our young converts in Gouverneur will pray down a kingdom sooner, than the old church members will pray an old Hen off her nest." Are these too some of the "pointed arguments and strong language which solemnly and powerfully impresses the higher as well as the lower classes" in Utica? Rev. Mr. Nash (then with Mr. Finney in the work) could often be heard half a mile when alone in secret prayer, and so conducted his prayers, that some of their converts believed and contended, that he could and had prayed his horse from one pasture into another. He named God Almighty 63 times in one public prayer, Jesus Christ as many; hell, or be damned, almost as many. This was in De Kalb. I

proposed in my circular prospectus, to address a letter to Rev. Mr. Nash, on the profanation of prayer, but no farther notice will be taken of him. Neither shall I, as I proposed, address a letter to the young Presbyterian, lately brought out in a revival in Oneida county, who, to show his gifts and graces in a neighboring town, informed God and a large congregation in Trenton, on the first Sabbath in May last, that "that other church was a den of devils," except that the young man had drank a little too deep at the fountain of orthodoxy: his moral character is good, and he may have become sober before this day.

Just before (say, one or two days before) Mr. Finney's entry into Utica, last winter, a great theatrical handbill (purporting to be religious) appeared in most of the public houses and other conspicuous places in Utica, representing the Day of Judgment. With such blasphemous and profane levity did it treat the solemnities of that day, that it is with the most appalling sensations of the mind that I attempt to describe it; and I should have passed it by, were it not that it issued from one of those "pious," orthodox presses in Utica, who refuse to print any Unitarian writings, and are constantly endeavoring to say "more than enough, to put community on their guard," as to letting any political newspapers have circulation, "whose editors come forth as speculative believers in the Christian religion, and represent religion as a good thing; but are afraid of enthusiasm."

HAND BILL.

BY COMMAND OF THE KING OF KINGS,

And at the desire of all that love his appearing.

At the Theatre of the Universe, and at the eve of time,
will be performed the great assize, or

THE DAY OF JUDGMENT.

The theatre was to be laid out on a new plan, consisting of pit and gallery. The gallery spacious, and for people of high and heavenly birth. The pit deep, and

for those of low earthly rank. The music of the gallery was to consist in shouts of joy, and songs of praise, of the saints. The music of the pit was to consist of the cries, weeping and lamentations of the unregenerate; to conclude with an oration from the Son of God. After which the curtain was to drop!!! No money was to be taken at the door, nor any tickets gain admittance into the gallery, but those sealed by the Holy Ghost with Emanuel's signet.

It is but justice to state, that Mr. Finney's name was not connected with the hand bill, neither was there a day affixed for the performance.

The design of getting up this hand bill was not declared. But does not the conclusion rush upon the mind, that the object in getting it up at that particular juncture of time, was to make a solemn and awful impression upon the audience, knowing Mr. Finney's wonderful powers in depicting the horrors of the pit, and the condition of the damned. It must be remarked here, that the Presbyterian desks in Utica had lately rang with loud and vehement denunciations of the theatre and circus of the place. Was it not to be expected, that the wonderful character of the man expected, the wonderful scenes there depicted, would collect an immense concourse of people, who might there be so wrought upon as to feel as if the final consummation of all things was at hand, and terror and dismay seize upon every soul; and the good work of a "Revival" in Utica, would appear as wonderful as the day of Pentecost. In this, however, they were disappointed; for several of the most respectable civilians of Utica, went through the town and destroyed those hand bills, bearing open testimony against the disgraceful stratagem. Resort has also been had, in another place, to effect their object by telling stories about wild Indians. We believe very few, in these excitements, think of portraying the goodness and perfections of the Deity, as a means of producing love to him. The theme is, how "God hates men and devils."

A most extraordinary trait in the character of Mr. Finney is, that he loves opposition, and rejoices to see it manifested to himself and his dispensation. It is said

that many of his abrupt attacks on individuals and strangers and congregations are designed to produce irritation and disgust, as the most effectual means of producing conviction.

It is a very common caution with those who know Mr. Finney and his system, and have no faith in it, when they see an individual irritated at his manner, viz: "keep cool, keep calm, or you are gone; if you get into a passion, he will certainly have you." Mr. Finney, speaking of an opposition in a certain place, said "he went there to preach, and sinners locked arms and braced themselves against the work, and opposed with all their might, and soon the saints began to wake up, and to enter into the spirit of prayer, and, by and by, the opposition began to *break down*, and *break down*, and sinners came into the kingdom, *whew!*" "Much pains are taken in every wearisome repetition of these accounts of "Revivals," to state with the greatest explicitness, and with renewed triumph, that the "Revival" was owing to the more clear and naked exposition of these glorious doctrines;" [i. e. total depravity, unconditional election, &c. &c.] "The true exposition of this boasted doctrinal influence, I may say in passing, is, that the clearer exposition of the monstrous dogmas of the popular theology, makes those who hear them *indignant* and *angry*, as it ought to do, and then they are easily frightened into the notion that this hostility is a sign of some horrible depravity, since it is opposed, they are erroneously told, to the gospel. (This is Mr. Finney's policy, and, for that very purpose, he strives to vex and irritate to the highest degree, and then tells them it is the work of the devil; that he is "*bracing, bracing* them up, so that he may not loose them in this 'Revival.')

Whereupon they are convinced, as they imagine, of sin, and after some paroxisms of terror and distress, which they unwittingly take for true conversion. I say not, by any means, that this account answers to every case of popular conversion, but it explains, I fear, too many of what are called *doctrinal conversions*."

Another peculiarity in Mr. Finney and many of his followers is, their manner of *staring* at others in these

“Revivals.” In Utica, this staring became a matter of conversation, and many were surprised and stared out of countenance. It is said that in a circle of the anxious, Mr. Finney would go round the circle, and by putting his eyes on each individual for a few seconds, tell the exact state of their mind; and would congratulate one and another with their new hope, even though they were strangers: but it is also said that he had, in such cases, private reporters.

Mr. Finney put his eyes upon a young lady, and she smiled; he replied “do you laugh God in the face?”—Another minister came to a boy in an anxious meeting, and the boy, being near the door, made for it as though he would go out; but the minister took him by the arm and said, “do you think you can get away from God?”

From what has been written, let it not be inferred that Unitarians think, or would speak lightly of vital piety, or the renovation of the heart and affections. In this we believe; and that it is all important, and it consists in coming to ourselves, and in considering how reasonable and equitable are God’s commands, and how perfectly adapted to our capacities is the Christian yoke, which Christ has invited us to take upon ourselves, saying, it is easy, and the burden is light. We believe vital piety consists in going to God as a kind and tender father, in being merciful as he is merciful, and forgiving one another as God forgives us: that is, we must forgive freely, without an atonement, even seventy times seven in a day.

“There is a large class of men who have not attached themselves to religion, and who, if they ever become Christians, must become so in later life. Instead of taking the gospel for their guide, they have chosen some other leader, and under the control of appetite and passion, or worldly principle, they have rejected the kingdom of God, thrown off his allegiance, and followed the devices of their own hearts, without regard to his authority or revelation. There are many such in the world; and the question occurs, how shall they become Christians?”

“There can be but one answer to this question, and that in one word: *By Conversion.*

“To these men may be applied the description, which the Apostle gives of the gentile state of the Ephesians: dead in trespass and sins; without Christ; having no hope, and without God in the world; alienated from the life of God, and ignorant of heavenly things through the blindness of their hearts. So far as this description is applicable to them, they, also, like the Ephesians, must put off the old and corrupt man, and be renewed in the spirit of their minds and put on the new man, who after God is created in righteousness and true holiness. This is conversion; and nothing short of this can be rightly called conversion. The bad man must become good, the sinful holy, the irreligious religious, the thoughtless and worldly who have lived only for present good, must give their thoughts to God, and live for eternity; must renew the spirit of their minds, as well as the corruption of the outward man.

“Upon this point, I am fearful that we do not think and insist sufficiently. Many, indeed, have a settled dislike to all language of this sort; and when you speak to them of conversion or regeneration, they at once suspect you of fanaticism, and shut their ears to all that can be said. Undoubtedly a great deal of madness and mischief has been practised in the world, under shelter of these names, and the sober part of mankind have become disgusted at the extravagancies which they have sanctioned. But certainly it cannot be wise to throw away a doctrine, because some have abused it. For the best doctrines have been perverted and abused. The simple question is, what must be done with those men, who have passed from infancy to age, careless of their souls, and guided by no religious principles. How are such to become Christians, except by conversion or regeneration, or—I am not solicitous about the *name*, call it what you please—without a change of their dispositions, principles, and habits? If you will tell me how, I will urge the matter no further. If you will tell me of any method by which a man, selfish, sensual, worldly, ambitious, proud, vicious, impious, can become

humble, meek, spiritual, righteous and devout, without a change of his dispositions, without being renewed in the spirit of his mind, then I will give up the point at once. It is clear as the shadow on the dial, that it is impossible. And I fear that we suffer ourselves to think of it too little. We suffer men to grow up in bad habits, their affections devoted to present objects, making an idol of sensual good, and forgetful of their accountability at last; and then we hope that they will become fit for heaven very easily, will enter on the way of truth, holiness, and salvation, without doing any great violence to their former partialities, or greatly sacrificing their favourite desires. But is not this preposterous? Can there be conceived a greater change—a change, of the very object of life, of the very principles of conduct, and of the prevalent dispositions of the soul. It is impossible that this should not be a great work; and important as it is great, and we wrong our fellow men, if we suffer them to imagine it small and easy and of little consequence. Words cannot express the importance of the Christian character; and we cannot say too much of the importance of that change, which is necessary to produce it where it does not exist.

“The unwillingness of many to believe that conversion, or regeneration, is necessary to any man, has principally, perhaps wholly, arisen from the injudicious and irrational manner, in which the doctrine is oftentimes stated and defended. They have heard it declared, that man is entirely incapable of doing any thing in it by his own exertions, and that it is wholly, in its commencement, progress and completion, the arbitrary and sovereign work of God’s spirit, whose influences he imparts or withholds at his pleasure. This statement has appeared to them to take away all the guilt of the unconverted, and to destroy the doctrine of accountability; while, laying great stress upon ardent, rapturous, indefinable feelings, it has invited and encouraged fanaticism, and cherished spiritual pride by the belief that they were all the result of God’s special and distinguishing love. But the objections of a rational mind

to this doctrine of regeneration, are wholly inapplicable to that which I am contending for, as the doctrine of the Gospel. I speak of nothing arbitrary, mysterious, or fanatical; but of a change in dispositions, affections and character, to which any man is competent in the use of his natural powers, assisted by the means which the religion of Christ puts within his reach, and by those divine influences which are bestowed upon all who need. With the knowledge and faith of the Gospel, it is in the power of any man to turn to God, *the Spirit helping his infirmities*. If the sinner would attain the Christian character and hope, he must diligently set himself to *work out his own salvation with fear and trembling*. It is then that *God will work in him to will and to do, of his good pleasure*. Without this diligence, the influences of the spirit are useless, as the sunshine and rain of heaven, to him, who leaves his field uncultivated, to run to waste.”—*Rev. Henry Ware*.

We believe “the kingdom of Heaven suffereth violence, and the violent take it by force.” That the precepts of religion are for ourselves, not for others to obey. Not that it is our business to command God to take and shake one and another, and by violence bring them into his kingdom, as if man is not a free moral agent, and must be brought by force. Dr. Mason, of high authority in the Presbyterian church, agrees with us perfectly, as to *such* “Revivals” and religious stirs, and says “some in fine think that religious experience is the only test of admission into the church provided a man can satisfy them of his conversion, and they are not always hard to be satisfied; if he can relate a plausible story of his feelings; can talk of his distress and of his comfort; and has learned to deal in joys and ecstasies, it is enough. How he came by his experience, he cannot tell, and his spiritual guides often omit to ask. And yet this is a point upon which often turns the discrimination between true and false in religion; between rational experience and fanaticism: between the good influences of the spirit of God and their *counterfeits*. It is lamentable that so large a proportion of conver-

sions, which are the fruit of tumultuous meetings, and the theme of *newspaper* praise, prove to be of this class. Dark views, gross ignorance, and even flat contradictions in the simplest truths of Christianity, are no obstacle. Thousands go from sin to God, from nature to grace; from condemnation to pardon; from despondency to rapture; and when interrogated about the *process* by which this marvellous transition was accomplished, have little or nothing to say, but that *they have felt so!* And what is still more astonishing, they have been "translated from darkness to light," without being illuminated! For the uttering of incoherent exclamations, and the chattering over a set of phrases, though accompanied with vehement passion, with shrieks, and fallings, and faintings, and fits, and trances, must not pass for divine illumination, nor divine influence of any sort.

"When we consider the mechanism of the human affections, and how rapidly emotion is propagated, by sympathy, through promiscuous crowds, we can explain all the phenomena, which in this matter have lately attracted the public wonder without recourse to supernatural agency." (See Mason's Essays, p. 64. 65.) Sounder remarks could not have been made. The more *animal* religion is exposed, the more profitable and lasting will be revivals of *practical piety*.



"Blind Bartimeus sat by the way side *begging*."
Railing Bartimeus sat on his stool *scolding*."

In a weekly sheet published in this vicinity, "under the patronage, and for the benefit of the Western Education Society and Auburn Theological Seminary," is an article under the signature of *Bartimeus*, which deserves some notice; not so much from the respect due to the person to whom the editorship of that paper has been entrusted, as from the high auspices under which it purports to be published. The various attempts which

have for a long time been made from the same quarter to attract notice and provoke controversy, by indirect aspersions upon the character of all other journals in its vicinity, and ill-natured thrusts at most other religious sectaries than their own, has not been unnoticed. All these, however, have as yet received from those intended to be affected by them, that silent contempt which only they and their authors deserved. The publication, however, above particularly alluded to, is of a character, and the spirit which it breathes is tinged with a narrow malignity, which, in the language of the editor, "compels us to break silence." The writer of this is no guardian set on the walls of Episcopacy, to shield its doctrines or its interests from the assaults of the Presbytery, or the ravages of the Conventicle. But when under the guise of "an alarm for the integral truths of God's word," occasion is taken to emit that flood of sectarian gall which has long been concocting in certain *acid stomachs*, and to give vent to that spirit of corrosive bitterness, which the events of the last six months have served to collect in certain quarters—and when the doctrines and the practices of a Church and its Bishop, both venerable for their age and their standing in the Christian world, are rudely assailed and grossly misrepresented by the mouthpiece of two aspiring and domineering associations, which are spreading their dusky wings over this section of our country—it is, I again repeat, the right and the duty of every man who abhors ecclesiastical domination and ruthless bigotry, "to break silence respecting this matter."

The first assault made by this writer upon the faith and integrity of the Episcopal Church in this part of our country, is an insinuation that its members are in the habit of "sheltering themselves under the tower of the 39 articles," or in other words, that they are gross hypocrites, professing to believe what they do not believe. Without going into the question whether these articles are all of them now to be understood, and viewed precisely in the same literal sense which some of them may bear, or whether according to Dr. Paley, they are to be considered as "articles of peace" which may

safely be subscribed in the general, by those who do not fully assent to all their peculiar distinctions"—this I will say, that it is a piece of gross impudence for the representative of "the Western Education Society and Auburn Theological Seminary," to presume upon holding this public inquisition upon the professing members of any church, because they are without his narrow pale. And it might quite as decently be asked on the other hand, how many there are, who have in former or present times swallowed the whole solemn "league and covenant"—the Saybrook platform, or even the modern emendations of both, who do not even pretend to have a very clear comprehension of a great portion of either, much less *to live up to one half of their dogmas or requirements*. But let this pass for what it is, a saucy intermeddling with the doctrines and discipline of a church which owes no allegiance to these self-made inquisitors, and an indecent attack upon the sincerity of those by whom these doctrines are solemnly professed.

The next allegation is, that "the proud ones of God's footstool" (a singular location by the way for pride) "in times of revival of religion, fly for refuge to a certain denomination," (meaning what the writer calls "the high church,") and a peculiar kind of preaching which we might name;" or in other words, the representation is, that "the high church" as here maintained and her ordinances as administered, are no better than a sort of common sink or cispool, open to receive all sorts of secularity and floating matter, which may be thrown up by the overboiling of the great Presbyterian caldron. All the gross slang, (it deserves no more decent name) with the exciting causes which have brought it out at this time is well understood. It is no other than sheer jealousy, envy and ambition—ambition on the part of a certain aspiring sect and congregation, "which I might name," to compass every thing within their wide spread net, and jealousy and envy, because so many of their former members and hearers, disgusted with their dogmatism and their delirious fanaticism, and annoyed beyond endurance with "a certain kind of preaching," which "I might also name," and a *certain preacher* too,

whose vulgar pride I will not minister too so much as to name; it is because from these and other causes, for which they are not to give this writer an account, so many have shown a disposition to unite themselves in the more orderly worship of the Episcopal church, of late, that the wrath of 'the kirk' has at last burst its bounds, and is, through its mouthpieces, pouring its lava upon the Episcopalians, because they are the most within their reach, upon the principle in the play of "strike your next neighbour." Were the poor Unitarians within striking distance, they would no doubt be flayed alive; and as the boy said of the eel, they are now so used to it that it would not hurt them. Whether the Episcopalians will quietly receive all this castigation and abuse, remains to be seen, but to meet and repel it at the threshold, is the common concern of all sects who mean not to be trampled down by ecclesiastical domination, exercised through the organ of upstart insolence.

It is not my purpose to animadvert upon the strain of sneering sarcasm, which the writer has levelled at the "wonder working liturgy"—the "bones of Martin of Tours—progressive regeneration—saints of the old calendar—and saints of the new school," &c. Let those whose faith and whose doctrines are thus rudely and uncharitably assailed, vindicate their own peculiar cause against one who has the assurance to proclaim that "the extent of their conversion and salvation," is a blind deference to a few popish homilies, which neither "humble, or convert, or sanctify" their subjects. It is for them to say also, whether the absurd dogmas which he has put into the mouth of their venerable Bishop, shall pass uncontradicted, or meet with that exposure which such undoubted misrepresentations merit. My object is answered by entering my protest against that spirit of new light fanaticism and graceless arrogance which is stalking through this portion of God's vineyard, and thrusting its clumsy hoofs into the concerns and the conscience of every sect or individual who does not fall blindly prostrate before the car of all the great and little juggernauts who traverse the land, in quest of votaries and of contributions. The writer of the article to which I have

here particularly alluded, and whose production is very formally ushered into the world under the skillful *accouchment* of the editor of the paper in which it appears, is probably one of these. His signature of *Bartimeus* is not altogether an inapt one. The great difference between him and his namesake of old consists in this, that the latter by the chastisement of heaven, was afflicted, we are told, with *physical blindness*, the former through his own perverse disposition labours under a *mental one*: the one is justly an object of our pity, the other as justly the object of our contempt.

BEREAN.

P. S. Taking courage from the impunity with which their unrebuked impudence has been hitherto borne, the editors of the paper before alluded to, aided by some other *Blind Bartimeus* continues in his subsequent numbers to disgorge the offensive matter which has so long been collecting in diseased stomachs, upon the poor heretics of all sorts, sects and denominations, not sparing even the "Theological chairs," of his own order,—against whom all "old Calvinists" are conjured to come forth in full panoply and to offer "resistance unto blood." These are the very words of the writer, forgetting poor soul as he probably does that the days of shedding "blood" to enforce religious dogmas have long since gone by, and that altho' old Calvin could as he did do it with impunity, the teeth of the young lions of this day are too effectually drawn to enable them to perpetrate any thing beyond a roar or a snarl. But it is against the heresies and abominations of "Bishop Hobart and the high church," and the "Christians of Bishop Hobart's factory" that the zeal of these writers seems to blaze the most intently. Another writer in the same paper repudiating the idea that Christians have nothing to do with politics and state affairs, exhorts the orthodox to come out at our elections, and unite their influence and their suffrages in favor only of those candidates for public office who are of their stamp—neither time or room is now afforded me to expose both the weakness and the wickedness of these designs, or of the spirit by which this new

born zeal is at this time incited and brought into action. It is sufficient for the present to draw the attention of an enlightened people to the fact that "such things are." With them it lies to interpose that check which is in their power to overbearing arrogance, and to chastise as they deserve, these bold intrusions of a wild and coarse fanaticism.



The facts mentioned in the following extract of a letter from one who it appears has been some time engaged in the work and who cannot be suspected of a wish to discolor facts with a view of discouraging missionary enterprises,—throw some light on the real progress which has as yet been made in "evangelising the world," on one of the great theatres of missionary action, and on the future prospects which may reasonably be expected from them conducted as they have been, and will probably continue to be under their present principal patrons and agents in this country.

ASIATIC MISSIONS.

A late Connecticut Mirror contains a letter dated Bengal Bay, in March last, in which the writer says, "he was worn out with *begging* for the Missionary College. The College has 53 students, a part of whom appear piously disposed. At Calcutta. there are five Colleges. They have large and elegant buildings, but the rooms are almost empty." Three of these are called Hindoo Colleges; and we conclude are heathen. "At Serampore," he says "there is a superb building for a College; but it is nearly empty, and is thought too *magnificent* for the object. The number of students is *about fifty*, one class of which is English, and the *sons of the Missionaries*. The Bramin class which they had, is almost broken up. In the Bishop's College, there are now only seven students, It has a learned principal, and two

professors. It is doing little in promoting general science: the students are chiefly fitted for service in the Government. I am *sorry* the Missionaries have so *much to do* with English preaching and printing presses, that they can do but *little for the natives*. There is but little labour among the natives; and of course but *little fruit*."

LETTER

TO THE REV. NATHANIEL S. SMITH,

On the impiety and indignity offered to God, by naming and attempting to portray the hearts and characters of individuals in public prayer to an omniscient God.

REV. N. S. SMITH—

Sir,—The standing you hold as a professed minister of the Prince of Peace, demands for you a respectful address, the cause and interests of morality and christianity, the rights of christians and of men, also demand that it be done in sincerity and in great faithfulness.—Sir, I shall state facts that you will not deny—1st, that on the 23d ult. in the town of Trenton, at the house of the Rev. Oliver Wetmore, the pastor of the Presbyterian Church in that place, in public conference and prayer meeting, you exhorted a large assembly to name and distinguish individuals, “as they do in Utica” and wrestle with God for their conviction, and afterwards named an individual whose hoary head had been whitened with three-score and ten years, and, who has long been a professor of the christian religion—constant and regular in his attendance at the house of public worship, and the ordinances of Christ, and *that* with apparent devotion, of whom, and his house, the virtuous poor, the widow, and the fatherless cannot speak without tears of gratitude; whose moral example and precept has contributed more than that of any other man to preserve the town and village in which he resides from those excesses of tavern haunting, profanity and licentiousness of many

descriptions, which disgrace many towns and villages.— Against such a man you have lifted up your voice to God in public prayer, named, and distinguished him, and called “on God to smite that wicked man, that hardened sinner, who never prays, that stubborn rebel, that self righteous pharisee, who stands on an eminence and has embraced a lie, and is leading multitudes that intrench themselves behind him, down to hell. O, God send trouble, anguish, and affliction into his bed chamber this night, shake his house over him, and cause him to tremble; God Almighty shake him over hell !!!”— My soul, is this the spirit and temper of those prayers that you inform us, are continued day and night in Utica, and which are earnestly recommended to us? Who has authorised you or any other individual or sect, on earth, to know and inform God before men, or men before God, that such are facts in the character of this or that individual. This might have been said at other times and places, and to man—but not to an omniscient God, before the public, without reply. We have indeed heard by common report of many similar outrageous attacks on strangers in the streets and elsewhere; we have heard of extravagant and shocking expressions in prayer and preaching in the towns about us, where there were “revivals”—which we could not believe, and for the honor of the christian name and profession, we have hoped were not true and regret have come among us.— I have heard many persons say that they believed consternation, horror, and trembling seized every individual when those imprecations were uttered. They might have withstood similar expressions, had they proceeded from the haunts and revels of intemperance and obscenity in the cities. That such language and attacks should produce a wonderful change in the feelings of an individual or a congregation, is to be expected—but that they should be ascribed to special operations of the spirit of God, (which, comes not like the vulture to terrify and devour, but like the dove to invite and allure,) is to many strange indeed. The unenlightened mind looks for the manifestations of the Deity in the convulsions of nature, and scenes of terror—but he whose mind is illum-

ined by the pages of truth, retires inwardly and listens to the still small voice, speaking to his reason, and his heart.

How many are there that can go from the house of God where the kindest invitations of the gospel are portrayed without an emotion or tear of gratitude; yet can repair to the Theatre and weep excessively at the tragic scenes there exhibited.

Every professing christian and every friend of morality has a right to demand of you, how you attained the knowledge of such facts, in the character of an individual as you have here set forth. How can you know how that that or this person whom you never saw, never prays! Can he not enter his closet or pour out his soul to God in silent aspirations without your knowledge? Have you a right to say that a person who is regular and constant, and that with apparent devotion at the stated worship of God, in his Church, never prays? Who has authorised you to inform God before men, or inform men before God that this or that person has embraced a lie, or that the multitude, who agree with him in opinion, do not search the scriptures and found their sentiments on evidence, which is to *them* conclusive. And have you any means of knowing, or authority for saying that Mr. Mappa is a self-righteous pharisee? Pharisaical, is externally religious; you have not heard him say, and has any one told you, that he has boasted of having prayed or fasted more frequently than they do in Utica, or than you recommend in Trenton.

Until you inform us how you came to the knowledge of these, which you represent as facts pertaining to Mr. Mappa's character—the conviction must unwillingly be enforced upon us, that you have had them communicated to you as such by those with whom you have associated the very few days since you first had an acquaintance in this town, and why had you not paused for a season to ask yourself how man can *know* such to be the character of his neighbor.

There have long been too many whose extreme anxieties and exquisite sensibilities are chiefly employed about their neighbors. The errors of their understand-

ing and the corruptions of their hearts, the notes that may be in their eye, they have no doubt they can clearly see. To you and your informants, I earnestly recommend a careful perusal of that parable of our Lord and master, beginning at the 18th chapter of Luke, 9th verse: And he spoke this parable unto certian which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

Neither Col. Mappa, or the class of christians to which he belongs have shown any disposition to molest or injure you; they are (in this vicinity) a "little flock," and as charitable to other classes of christians as any other. They would rejoice to see you prosper and go hand in hand with you to extend the holy influence of that religion which brings peace on earth, love and reconciliation to God. Mr. Mappa has excused himself from addressing you, as his age and disposition would not admit of such an altercation. Indeed his reputation as a man or a christian, has chiefly suffered as connected with christianity itself; and the sacred desk ought not to be charged with naming and repeating such language. Upon a Layman therefore, it has devolved to address you. It has been my design to call your attention to the demoralizing effects of your example and precept on the best interest of society, morality, and christianity; that however will be deferred for the present.

Be assured, Sir, that I am of the number of those who can "salute with grace, mercy and peace, all who call on the name of the Lord, both theirs and ours."

A LAYMAN:

LETTER

TO REV. C. WETMORE.

REV. SIR—

I address you in this public manner, because I think the rights of man and the cause of Christianity requires it. In doing this I am impelled by no personal hostility, but regret exceedingly, that your conduct in this town as a minister of the Gospel renders it indispensable, in order that others may be deterred from the evil of your example. Although ministers of the Gospel are nothing but *men*, yet, in view of their office, they have an additional motive of circumspection and restraint, especially when acting in their official character before the public.

Here it is expected, that they will not only show themselves as decent and civilized as the generality of the community, but as temperate, frank and honourable in their treatment of mankind as the generality of Christians, to whom they are commanded to be an example in moral and Christian conduct. It is expected that they will, at least in their public exhibitions, deport themselves with some common regard to the injunctions of the Gospel, and the special duties inculcated upon its ministers.

That you may not misunderstand what is alluded to in these general remarks, permit me to cite the following Scriptures, viz: "Judge not that ye be not judged, for with what judgement ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again."—*Christ*. "Who art thou that judgest an-

other man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." "A Bishop must be blameless, sober, of good behaviour, no striker, patient, not a brawler, not a novice, have a good report of them that are without." "Be thou an example of the believers in the word, in conversation, in charity, in spirit, in faith, in purity." "If any man teach otherwise and consent not to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife *railings*, *evil surmisings*." "But thou O man of God, flee these things and follow after love, patience, meekness." "The servant of the Lord *must not strive*, but *be gentle unto all men*, in *meekness* instructing those that oppose themselves."—*Paul*.

How far you have violated these sacred rules and the principles of honour, not to say common decency, in the late outrageous attack upon the Unitarian Church and its members in this town, will appear from the following statements, which you will not deny, since they are confirmed by eye and ear witnesses.

When Mr. N. Smith had finished his prayer, containing the violent and outrageous philippic against Colonel A. G. Mappa, already before the public, you did not correct Mr. Smith; you did not protest against such language; nor even attempt to smooth it down, or any thing of the kind; but declared, afterwards, that there was nothing in it in the least degree scandalous.

His language was, calling Col. Mappa by name, "God smite that wicked man, that hardened sinner, who never prays, that stubborn rebel, that self righteous pharisee, who stands on an eminence and has embraced a lie, and is leading multitudes that entrench themselves behind him, down to hell. O God, send trouble, anguish, and affliction into his bed chamber this night, shake his house over him, and cause him to tremble; God Almighty shake him over hell !!!" This language, this outrageous philippic upon Mr. Mappa, you have virtually sanctioned, by declaring that it is not in the least degree scandalous.

Now, sir, I subjoin a copy of your Letter to Col. Mappa, word for word, the exact spelling not excepted, just as it stands in the autograph, signed by your own hand.

Oldenbarnevelt, 27th April, 1826.

TO COL. A. G. MAPPA.

DEAR SIR—

Your's 26th inst. I received this morning. I am in such feeble health as to be unable to write or answer any communication from any friend, but I shall attempt to answer yours. I am Dear Sir, truly sorry to find as is evident from your letter, that some wrong impressions have been made on your mind by some false colouring or misstatements of some person or persons respecting the prayer of Mr. Smith. I can assure you sir, as a man of honor and as a christian there was nothing in what Mr. Smith expressed in prayer that in the least degree impeached your moral character, or that was "scandalous." He may in some parts of the prayer which had relation to yourself, made use of words that were not strictly correct; but no words to my recollection that would in the least prejudice a candid mind against you. And I think no man who means to *regard character* would ever attempt to disturb your mind by even attempting to suppose for a moment that any thing was said to "scandalize" your character. I have conversed with several judicious persons who were present at the time who all say there was nothing in the expressions of Mr. Smith that could or would have the least tendency to injure your well known good character. And be assured from me my aged friend (I presume I may so call you) that the expressions of Mr. Smith has not in the least, neither will they lessen, that high esteem which I have always had of you since I have ever had any information relative to your person and character. I wish not to flatter, neither do I say any thing that is not from

the heart. I hope I may say and repeat the idea without the least offence to you, that I am strongly impressed and that from a correct source, that some persons within the neighborhood are basely employed in making wrong statements, which has a tendency to do hurt, rather than good. It is candidly, my dear sir, my opinion, that persons who may think themselves doing a great service to you in this business are actually (though unintentionally) doing you an injury. You may be assured at all times that you will have your good character supported by me before all my friends or enemies whenever it is in the least degree attacked. To that part of your letter requesting me to state in writing "as near and accurate the very expressions used by the said preacher" as near as my recollections will permit, I think from prudential reasons to myself I had best to decline. I wish to state distinctly, I think this a prudential step in me, in case I should ever be called before a court to give testimony.

I feel very unwilling to put on paper now what may be brought up in some three or six months hence. You will undoubtedly do me the honor to believe that this step is not out of the least disregard to your feelings or wishes. I think myself placed in a situation that is difficult and delicate. I think myself unhappy in not being more personally and intimately acquainted with you;—then perhaps I could write or speak to you with more freedom. But I do think it would be much for the interest of my friend Col. Mappa, to take no farther notice of the reports in circulation relative to the prayer of Mr. Smith.

My good wishes, and prayers,

And influence, are ever at your

Service, while I remain with much

Esteem your friend

OLIVER WETMORE.

Col. A. G. MAPPA.

Here several considerations present themselves—1st. One would think, from your letter that you was *fairly in love* with Col. Mappa, so *honed* are your words.

2d. Your letter bears ample and unqualified testimony to the excellence of Col. Mappa's well known and good character. This we all know to be the fact.

3d. You wind up by saying "my good wishes, and prayers, and influence, are ever at your service," &c.

4th. You nevertheless decline giving, as Col. Mappa's letter to you requested, the expressions of Mr. Smith's prayer concerning him.

5th. Instead of this, you slanderously insinuate, which is not a fact, that Col. Mappa's neighbours, had made "wrong statements" to him in regard to this matter, in order to hurt and roil his feelings. Why then did you not set the matter right, and put an end at once to the power of these mischief makers and falsifiers, by stating *the fact as it was*, by giving the "very expressions" used?

6th. You say it was for prudential reasons to yourself arising from the delicacy of your situation. You also said "I wish to state distinctly, I think this a prudential step in me, in case I should ever be called before a court to give testimony."

What! be very unwilling to put on paper *now* what you expect may be required of you, as a witness before a court of Justice some three or six months hence! What other interpretation can be put upon this, than that you would gladly have "his very expressions" escape you, so that in court you might say, that you could not recollect them? Really, sir, is this becoming in a minister of the Gospel? Is it a suitable garment for a common christian? Does it comport with the character of an honourable or even an honest man?

7th. Having yourself sanctioned what Mr. Smith said, and thereby virtually adopted his words as your own expressions, may we not naturally enough suppose, that your "prudential reasons to myself" consisted in an unwillingness to confess the truth and a disposition to have it concealed? You say "I can assure you, as a man of honour, and a christian that there was nothing in what Mr. Smith expressed in prayer that in the least impeached your moral character, or that was scandalous." If you knew this to be a *truth*, and were either a *christian* or a *man of honour*, there could not possibly be any "pru-

dential motives to yourself" in view of your "delicate situation," for the least hesitation to give the very language, which Mr. Smith did actually use on the occasion. But you *did decline* to give his language; and your *conduct* and *assurances* are manifestly at open war.

Yes, sir, you was well aware, that the very contrary of what you assured, as "a man of honour and a christian," was the fact in the case, and that no other possible reason did or could exist, why you should hesitate to declare it. What! Do you have the effrontery and disregard to truth to say, that it does not in the least impeach character or is not scandalous, to denounce a man *by name* before a congregation and in an appeal to God, as a "wicked man!"—"a hardened sinner!"—"stubborn rebel!"—"self righteous pharisee!"—"one who has embraced a lie!"—"one who never prays!"—"one who is leading multitudes down to hell!!!"

This was Smith's language which you heard, and which you certainly know does represent Col. Mappa as an infamous, uncommonly infamous man. Yet in your letter, which displays your protean duplicity and contemptible meanness, you call this same Col. Mappa "Dear Sir" again "Dear Sir"—"my aged friend"—"high esteem which I have always had of you, since I have ever had any information relative to your person and character. I wish not to flatter, neither do I say any think which is not from the heart"—"You may be assured at all times that you will have your good character supported by me before all my friends, or enemies, whenever it is in the least degree *attacted*"—"My friend Col. Mappa"—"with much esteem your friend."—These, sir, are the very words penned in your letter and signed in your own hand writing, to this "*wicked man;*" this "*hardened rebel;*" this "*self righteous pharisee;*"—"who never prays;" "*who has embraced a lie;*" "*who is leading multitudes down to hell.*" If this is Col. Mappa's true character, he ought to be ranked with devils, as you do rank him. I have been told that it is not uncommon to hear you connect men and devils, and exclaim against "men and devils" many, perhaps five or ten times in one sermon. Now sir, if this is the character of this and all

other anti-calvinists, why do you not, instead of such high encomiums as your letter bears, take your sword, your bayonet and your pistol, wherever you go as weapons of defence. If you really believed as you say, that man is as depraved as devils, you would as soon risk yourself or your defenceless children in a den of unconfined devils, lions, panthers, tygers and "vipers," as to go abroad among men. How is it that you hold up an individual before God and the public in such horrible characters; and in a personal address use the most affectionate salutations even unto adulation, just as though you thought he would even take a "traveller who had been robbed, stripped and wounded by thieves, and left half dead by the way side" "and bind up his wounds, pouring in oil and wine, and sit him on his own beast and bring him to an inn and take care of him, having money," &c. &c. while the priest who relies on rituals and special operations would consistently and conscientiously pass by on the other side. And horrible to relate, Calvinists represent our heavenly Father (on whom we are taught to reflect with admiring gratitude) as tho' his vindictive hatred could only be satiated by the blood of innocence or the interminable misery of all his creatures, and yet you approach *Him* also with adulation and affectionate salutations. Thus you speak to God and man, and thus you speak of them. It is very possible to speak to God and of God magnificently, and to think of him meanly; to apply to his person high sounding epithets, and to his government, principles which make him odious. The heathens called Jupiter the greatest and the best; but his history was black with cruelty and lust.

You, sir, are a man far advanced in years—your head is grey—you have long been an *orthodox* minister—yet yet me ask, are you not the man, the very man, who have taken this same Smith and half a dozen other hairbrained impudent Finneite missionaries to your fellowship, and joined with them in their outrageous attack upon common sense and common decency in getting up, by the basest means, what is shamefully denominated a "Revival of religion in this Town!"

Are you not the very man, who, in your pulpit, denounced the church, to which your "good and dear friend Col. Mappa" belongs, as "*a nest of vipers,*" without excepting him or any other individual? Where, sir, is your *consistency*, your *honesty*, your *christianity*, in pretending such friendship, such high respect, and heartfelt esteem for "the well known good character" of one of this "*nest of vipers,*" *one of the oldest vipers* of the whole nest? And let me say, sir, what neither you nor any other man in town can deny, that the moral virtue of this "nest of vipers," stands at least as high, even in your own estimation, as that of your pious orthodox fraternity, not excepting your reverend self—hold as many important offices—are as respectable citizens—in point of talent and conscientious moral principle, of virtuous action, are the ornaments of Trenton. The truly worthy and venerable Francis Adrian Vanderkemp, a Doctor of Laws, is an honour to our country both as a man of inflexible virtue, and pre-eminent literary attainments, second to no one in the United States. It is such professing and regularly worshipping Christians, that you and your orthodox Finneite clan have the *humble modesty* and *Christian meekness* to denounce as a "nest of vipers" and "a den of devils." Reverend Sir, this *judging*, this *blasting*, this *damning* denunciation of a body of professing Christians, and this in the pulpit, and even in the solemn act of prayer to God, is infinitely more profane and blasphemous, than the cursing and swearing of a sailor in his ship; as it manifestly proceeds from the foul virulence of vindictive hatred, merely because we differ in opinion! And let me tell you, reverend Sir, that we are obliged to consider you and those of your sect who do this, as a *profane, swearing, damning* set of men, far more immoral, in this case, than the Jack tars, who, in their thoughtless profane expressions, do not really mean, and do not really wish, that "hell and damnation" should be realized by those, against whom they utter such imprecations. However, notwithstanding you thus blast and denounce us in the pulpit and in prayer, we are well aware that you cannot but respect

us as much as you do your orthodox brethren; for in your daily intercourse with us, you cannot help treating us as though nothing were the matter; as though we were just as good as other men; as though we were as good as *yourselves*; in fact as though we were *just as orthodox as you are*. You dare not, you have not the courage, and disregard to your own welfare or standing in Trenton to do otherwise, *when not in the pulpit, or in conclave, or in holy prayer*. This exposes fully the real state of the case. It is sheer sectarianism; and sectarianism always has its object, which, as the grammarians say, "*if not expressed, is understood*." This blasphemy, this denunciation, is vented as a *bug-bear* in order to frighten weak minds, to inspire them with hate and with horror, so that they may be afraid to think candidly, freely, and honestly for themselves, and lest, by their searching in this way, the sacred Scriptures, they should come to the knowledge of "one God even the *Father*," and "one mediator between God and men, the *man* Christ Jesus," the holding of which according to its plain sense and obvious import, you and your sect style "a damnable heresy." But "God taketh the wise in their own craftiness, so that their hands cannot perform their enterprize." Over action, especially in this enlightened period, produces *re-action*. Your violent, outrageous, and wholly unprovoked attack upon the Unitarian Church here, has had no other effect than to add to our strength and increase our numbers.

"You meant it for evil, but *God* meant it for good." Thus it has turned out, in fact; and Joseph rejoices, that he was consigned by his brethren to Egypt. Had your intentions been good, we should feel under strong obligation to render you our most hearty thanks. We frankly say to you, if you wish to expedite the downfall of orthodoxy, which cannot long maintain its ground with an enlightened and free thinking people, go on with still higher zeal in your maledictions: But, if you would respect yourselves, and be respected either as honest men, decent men, or Christians, you *must be "converted,"* alter your course, cease your chicanery, duplicity and

falsehood in religion, leave off your profanity, and impious blasphemy, and pray God that the thoughts of your heart, and your unhallowed conduct may be forgiven you. Finneism is indeed, as it professes to be, "*a new era in religion.*" We see the effects upon you, reverend Sir, delineated in characters, which cannot easily be mistaken.

You are, it seems, a *young* convert, quite a *young* convert to this new order of religion; for I am told that you said publicly, no longer ago than last May, that 'you had to confess with shame, that you had preached and prayed for twenty years without the spirit of God in unbelief.' You had preached and prayed in this town for several years, and it is to be regretted, that you was all this time a hypocrite; more especially as you was never behindhand in dealing out your anathemas upon Unitarian Christians. We always doubted very much whether you was under "an unction from the Holy One" in so doing, and now, that you have taken a new degree in this business, and advanced to the spirit of Finneism, we have reason to doubt it much more. This conversion is manifestly nothing but another stride in the same old habit, so natural to your genius, and so suited to your orthodoxy. But I advise you to keep your confessions to yourself, for nobody will believe that you are radically or substantially an altered man. At any rate, the exhibition you have made in this 'Revival' and in relation to Col. Mappa, is but poorly calculated to produce the conviction, that you have altered very materially for the better. To speak out plain, Sir, the town of Trenton never before had displayed in it such fanaticism, such violation of common decency, such outrageous insult, such degrading meanness, such impudence, such a religious farce, such profanation of prayer, such impious language to God and man, such systematic chicanery of management, such shameful duplicity, and such infamous falsehood, as have been displayed in *this* pretended "Revival" of religion; the only effect of which upon its unfortunate victims has been to degrade their moral principles, to fill them with the unfounded pride of being more holy than others, and to

inspire them, not with the love of God and man, but with censoriousness, with bitterness and with bigotry. In the hope, reverend Sir, that you, and many of your converts may be converted as you ought to be, to the *love of truth, and the practice of virtue,*

You have the prayers,

And best wishes of

A LAYMAN.

LETTER

TO THE REV. MR. FINNEY.

SIR—

I have had occasion to notice several incidents connected with your ministerial office and functions. With your person or character, in any other respect, I have no curiosity either to inquire or remark. I shall be brief, and shall only touch on a few topics. First, the closing sentence of one of your late sermons in Utica, just before you went to Auburn, at the repeated invitations of the late Professor Lansing. Your words were, "you sinners of Utica, and some of you who now hear me, will go to Hell, and the saints and angels will look down from Heaven, and when they see the sinners of Utica, in the lowest, deepest, darkest pit of Hell, they will shout and clap their hands for joy." This is said to be the spirit, if not the exact letter of your sentence. Neither is this the only place where you inculcate similar sentiments, and as an earnest, or foretaste of the ecstatic joy and blissful enjoyment you anticipate, you clapped your hands as you uttered the chant!!! Peace and silence to all controversy about total depravity in man and upon earth, while we plead for Heaven and for God. You exhibit a religion which you say cannot be believed and embraced, but by external and extraordinary power and operations. And no wonder! "You take from us our Father in Heaven," and substitute a being, who, to use the language of Dr. Griffin of high orthodox authority, "Nero is a lamb to such a God!"— You take from us our Heavenly Father, and substitute

a being which no man can love "till his reason is perverted or dethroned." You exhibit Heaven as a place of total moral depravity, which shocks the ear of all that is pure, holy and God-like in Heaven and upon earth, and even Hell itself in the language of benevolence and natural affection rises up against such doctrines in the person of Dives, and proclaims them false: saying, "I pray thee, therefore, Father that thou wouldst send him to my Father's house, for I have five brethren; that he may testify unto them, lest they also come to this place of torment."—Luke 16. 27—28.

You and those you have converted, not with an unanimous voice however, talk to God with colloquial familiarity about the opposition of "men and devils." You arrogate to yourselves the competency to point your finger to those in yonder gallery or other place, who are opposed to God and the "saints." You inculcate the sentiment that as God hates "men and devils," so the saints on earth should hate them. This phrase has become so common in the mouths of those whom you have lately plumed in the ministry, and for the ministry, that we ought to understand what is meant by such phraseology. Do you not mean that their nature is the same as Devils, and are alike the objects of God's and man's hatred; and do you not inculcate the doctrines that the believing husband should hate his unbelieving wife and children as God hates "men and devils?" Children are exhorted in these days to disregard the counsel of their ungodly heretical parents. The pernicious influence of this doctrine, and others peculiar to your system, has been a pestilence wherever you and your itinerants have gone forth with effect. Young Misses soon feel themselves warranted in telling their dearest friend "that he is going to hell." "There comes that poor old grey headed rebel," (her father.)

A Mr. Wild, who had lately come on a mission to Utica, to scoff at your system, got angry, and fell a victim, and in a few days was twenty miles from the College to which he belonged, proposing a praying match, to last fifteen days, with a stranger to him, that had been an exemplary professor of Christianity twenty

years, but not in Welds opinion orthodox. 'The contest proposed was, which should pray the other down. 'This same Mr. Weld, I am told, has accompanied you to Auburn Seminary, converted many of the novitiates, and Professor Lansing—who has lately “got a hope,” it is said. And shall Auburn have a State Prison of the mind, whose iron chains are stronger than those that confine the body? Heaven avert so dire an event.

A LAYMAN.

LETTER

TO THE REV. MR. FINNEY.

REVEREND SIR—

As you are a man pretty well acquainted with human nature, both in theory and practice, and have rendered yourself quite conspicuous in these parts by outgeneraling those of your sect, who have gone before you, in striking more boldly and forcibly one of nature's most vibrating chords, I take the liberty, *Layman* as I am, to address you on the subject. I also have witnessed something of human nature, and you and I know very well what is the fact in the case not only in respect to yourself, but your system, your great object, your principle of management and its necessary effect upon such minds as are suited to become your converts. Come, Sir, we will talk plainly and freely about this matter.

One talent you certainly have, in which you surpass all modern pulpit orators, and that is violence and dogmatism. Here you stand unrivalled. In this you put all courtliness, suavity of manner, and even civilization utterly to the blush. This is your forte, and this is an indisputable requisite to the accomplishment of your object, seeing the Calvinistic system, without something of this to aid, could have but little influence to bear down common sense and produce actual phrenzy.

Calvinism you well know, places every individual by nature, in the condition of a malefactor under sentence

of death, and with a halter round his neck, prepared for the scaffold.

But the simple preaching of this doctrine, in a calm, moderate way, has little or no effect upon the multitude who have not much faith in such an absurdity, and care very little about it. It fails to move the fears even of those who theoretically assent to it. Your sagacity has discovered this, and you have seen the way to give Calvinism its effect upon those whose passions are capable of speedy excitement, and whose fears may be roused to a high pitch of alarm.

Now, as a shrewd and bold calculator in effecting your design, you avail yourself of Calvinism on the one hand and of the flexible passions of men on the other. You breast yourself to the work like a giant. You open the attack with Jupiter's thunderbolt. You take the doctrine for a damning fact—declare you know it—raise your voice, lift high your hand, bend forward your trunk, fasten your staring eyes upon the auditors, declare that they know it to be God's truth, that they stand upon the brink of hell's gaping pit of fire and brimstone, and bending over your body and bringing your clenched fist half way from the pulpit to the broad aisle, denounce *instant and eternal damnation* upon them, unless they repent forthwith.

This frightens the feeble minded, and there is no difficulty after this in moulding them according to your pleasure and purpose. But there is a set of men capable of high passionate excitement, upon whom this mode of management has no other effect than to produce contempt and ridicule. You are aware of this, and you resort to another method to rouse *their* passions, well knowing, that if you can only get their feelings wrought up to a high pitch in any manner, they then lose their sober sense and self command, and may be managed like an Elephant in his chains. To accomplish this, you call them out by *name*, or designate them in public prayer before all the people, revile them, multiply opprobrious and galling epithets, and whether present or absent, you of course make them mad with passion, which they vent most freely and fiercely, with indignant

ravings and curses on your person. This is just what you want. This makes you laugh inside, however sober you may look without. You remain unmoved like the arch spider in the centre of his web, drawing the cords closer and tighter, well knowing that the more the fly flounces and struggles, the more he entangles himself in the snare, and overcome at length by self action, he falls a panting and exhausted prey to his all devouring adversary. This, sir, is hitting the nail on the head. In this way you have made converts, not to be converted by any other management.

You have boasted of it, and said, if you could only make them mad, you were sure of them, the victory was easy, the easiest thing in the world. Here then we have the exposition of the character of your talents, and your acquaintance with human nature in this peculiar department of it.

If there were any reason in the world for the hypothesis, that you may possibly be a *sincere deluded man*, I might have treated the subject in a very different manner. But I know too much of you and your performances, both from personal observation and the actual history of your proceedings, to be led into any such mistake. To represent you a sincere deluded enthusiast or misguided fanatic, would be to misrepresent you. It is not too much to believe, that many of those persons distinguished in this publication, and others also, have only been so unfortunate as to have drunk excessively at the fountain of orthodoxy, and made themselves "drunk with its new wine." But I cannot believe this is the case with you. "As dead flies cause the ointment of the apothecary to send forth a stinking savor, so doth a little folly, one that has been in reputation for wisdom."

If you visit or send your missionaries again to Trenton, appear as becomes the calm dignity of truth, and you shall have the best wishes and prayers of

A LAYMAN

The following extract from Dr. Griffin's late missionary sermon, which has been extensively circulated and warmly applauded, affords a pretty clear indication of what is deemed a reasonable tax for the benefit of "the Levites:"

"There is another class, including by far the greater part of the better sort, who are willing to give Christ something like one or two per cent of their income, but hold the rest with an unyielding grasp. It will be otherwise in that coming day. I say not what they will give, for God has not fixed the limit for obvious reasons. In the first place, the wants of men in different countries and ages call for different degrees of charity. In the second place, had God prescribed the exact amount, the contribution would have been no more an index of the heart than the payment of any other tax. As by this part of human conduct he specially intended to draw forth the dispositions of men, he left the proportion to be fixed by themselves, after giving them some general intimations of his will. The only intimations of the kind were contained in the Hebrew law, and even there he left much to the spontaneous emotion of the heart. Enough, however, was fixed to serve as a general guide to the conscience. In the first place, they were to devote the first fruits of their fields and of their flocks; in the second place, they were to give to *the Levites* a tenth of all the products of both; in the third place, they were to consume another tenth in charity feasts with *the Levites* and the poor; in the fourth place, they were to offer many expensive sacrifices, some fixed by law, and others voluntary. These four items cannot be reckoned at less than three tenths of their income. In the fifth place, the many contributions demanded for the poor, (some fixed by law and others voluntary,) together with all that was required for hospitality, are moderately estimated at another tenth. Indeed, under the pressure of all these laws, a conscientious and liberal Hebrew would hardly get through the year without parting with one half of his income. This page God wrote and hung out of heaven and retired, leaving men to follow their own

judgment and inclination to the end of the world. In the day when Holiness to the Lord shall be written on all the possessions of men, this page will be read and better understood. Then a law which has slept through so many selfish ages will be revived again, and holy men will feel it a privilege to give something like four tenths or *one half of their income* to God. And then they will look back on the contracted ages gone by, with much the same surprise as that with which we review the slave trade, or the superstitions of the tenth century."

As these modest requirements profess to be sanctioned by the old Levitical law, which we had supposed however, to have been supplanted by the new dispensation of Christ, we will furnish Dr. Griffin with a direct authority from that source which is in point. "And Aaron said unto them, break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf, and they said these be thy Gods, oh Israel."—Ex. chap. 32.

WE, the subscribers, inhabitants of the town of Trenton, and its vicinity, having heard the foregoing read, are free to express our opinion, that it is a fair representation of events and occurrences that have transpired in this Revival, and we know the evidence on which some of the important statements are made. We refer particularly to what purports to have been said and done in this town.

WITNESS our hands--

LUTHER GUILTEAU,
JOHN BILLINGS,
JOHN MAPPA,
WM. ROLLO,
ANSEL FOX,
JOHN M. WATSON.

Trenton, October 1826.

It is needless to remark on the standing of these gentlemen, for the information of those who are acquainted in this region. For others, I will state, that one is the President of the Medical Society of Oneida county, another has been Post-Master in the town for twenty years, another for many years Supervisor of the town, and all men of high standing in Society.

ERRATA.

Page 12th, 27th line from the top, for 'that they may' read that may.

Page 28th, 17th line from the top, for '7,000' read 70,000.

Read the extract 'the evils of decrying human nature' from the 13th line from the top of page 36 to the last line but two on page 41 as a marginal note, and not as part of the text as it stands.

Page 42d, 6th line from the top, for 'by irresistable grace by proxy' but' read but by irresistable grace, by proxy.

Same page, 18th line from the top, for 'traits' read tracts.

Same page, 31st line from the top, for 'sent' read send.

Page 50th, 18th line from the top, for 'Presbyterian house' read Presbyterian house of worship.

Page 51st, 18th and 19th lines from the top, for 'a plan was immediately devised at a Presbyterian prayer meeting' read a plan was immediately devised by the Presbyterians.

Page 52d, 18th line from the top, for 'defined education' read defined course of education.

Page 57th, 27th line from the top, for 'wished' read wish.

Page 60th, 7th line from the top, for 'Mappa's' read Mappa.

Page 90, 16th line from top, for 'having money,' read leaving money.

Page 95, 11th line from bottom, for 'enjoyment' read employment.

Page 96, 6th line from bottom, for 'Wild' read Weld.

